Bismillahirrahmanirraheem

Nikah K Masa'il

In Roman Urdu by

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Bismillahirrahmanirraheem

Shuru Allah ka naam le kar jo bada meharbaan aur nihayat raham wala hai.

NIKAH KI FAZILAT

NIKAH INSAAN MEIN SHARM WA HAYA PAIDA KARTA HAI

NIKAH AADMI KO BADKAARI SE BACHATA HAI

Hazrat Abdullah Razi Allahu Anhu kehte hai Rasool Allah Sallallahu Alailhi Wa Sallam ne hum se farmaya "Ae jawan loog! tum mein se jo istata'at rakkhey wo nikah kare is liye k nikah aankho mein sharam paida kar deta hai aur sharam-gaah ko (zina se) bachata hai aur jo shaks kharch ki taakat na rakkhey wo roozey rakkhey kyunki rooza uski khawahishaat e nafs khatam kar dega". (Sahih Muslim Kitabun Nikah)

NIKAH JINSI AALOODGI AUR SHAITAANI KHAYALAAT WA AF'AAL SE MEHFOOZ RAKHTA HAI

Hazat Jabir Razi Allahu Anhu kehte hai k mene Nabi E Akram Sallallahu Alailhi Wa Sallam ko farmate hue suna hai k jab kisi aadmi ko koi aurat khoobsurat lage aur uske dil mein uski muhabbat aye to use apni beewi k paas jaana chahiye aur us'se sohbat karni chahiye aesa karne se aadmi k dil se us aurat ka khayaal jata rahega. (Sahih Muslim Kitabun Nikah)

Hazrat Jabir Razi Allahu Anhu se riwayat hai k Rasool Allah Sallallahu Alailhi Wa Sallam ne farmaya "Jab aurat (be pardah) saamne aati hai to shaitaan ki soorat mein aati hai, lihaza jab tum mein se koi aurat ko dekhe aur wo use acchi lage to

use chahiye k apni beewi k paas aye kyunki uski beewi k paas bhi wahi cheez hai jo us aurat k paas hai". (Sahih Sunan Tirmizi Hadees no. 925)

NIKAH BAAHAMI MUHABBAT KA MAUSAR TAREEN ZARIYA HAI

Hazrat Abdullah bin Abbas Razi Allahu Anhu kehte hai k Rasool Allah Sallallahu Alailhi Wa Sallam ne farmaya "Humne muhabbat karne walo k liye nikah se zayada koi cheez mausar nahi dekhi". (Sahih Sunan Ibne Maja Hadees no. 1498)

NIKAH INSAAN K LIYE IBADAT, RAAHAT WA SUKOON HAI

Hazrat Anas Razi Allahu Anhu kehte hai Rasool Allah Sallallahu Alailhi Wa Sallam ne farmaya "(Mere dil mein) aurato aur khushbu ki muhabbat daali gayi hai aur meri aankh ki thandak namaz hai". (Sahih Sunan Nasayi Hadees no. 3681)

NIKAH SE DEEN MUKAMMAL HO JATA HAI

Hazrat Anas Razi Allahu Anhu kehte hai Rasool Allah Sallallahu Alailhi Wa Sallam ne farmaya "Jab koi shaks nikah kar leta hai to apna aadha deen mukammal kar leta hai lihaza use chahiye k baaqi aadhey deen k muamaley mein Allah se darta rahey". (Behaqui, Mishkatul Masabeeh Kitabun Nikah)

JO SHAKS GUNAH SE BACHNE K LIYE NIKAH KA IRADAH KARE, ALLAH TA'ALA USKI ZAROOR MADAD FARMATA HAI

Hazat Abu Hurairah Razi Allahu Anhu se riwayat hai k Rasool Allah Sallallahu Alailhi Wa Sallam ne farmaya "Teen aadmiyo ki madad karna Allah ta'ala k zimmey hai:

1. Wo gulam jo aazaadi hasil karne k liye apne malik se mua'hida karna chahey

2. Buraayi se bachne ki niyat se nikah karne wala

3. Allah ki raah mein jihad karne wala". (Sahih Sunan Nasayi Hadees no. 3017)

NIKAH NASAL INSAANI KI BAQA KA ZARIYA HAI

QAYAMAT K ROOZ RASOOL E AKRAM SALLALLAHU ALAIHI WA SALLAM APNI UMMAT KI KASRAT PAR FAKHR FARMAYENGE

Hazat Maaqil bin Yasaar Razi Allahu Anhu kehte hai ek aadmi Nabi E Akram Sallallahu Alailhi Wa Sallam ki khidmat mein hazir hua aur arz kiya "Ek khoobsurat aur acche hasb o nisaab wali aurat hai lekin uske han aulaad nahi hoti kya us'se nikah karu" Aap Sallallahu Alailhi Wa Sallam ne farmaya "Na karo" phir wo doosri martaba hazir hua Aap Sallallahu Alailhi Wa Sallam ne phir use mana farma diya phir wo teesri martaba (ijazat lene) hazir hua to Aap Sallallahu Alailhi Wa Sallam ne irshad farmaya "Muhabbat karne wali aur zayada bacche paida karne wali aurat se nikah karo kyunki mein apni ummat ko tum loogo (yaani musalmaano) ki wajah se badhaana chahta hu". (Sahih Sunan Abu Dawood Hadees no. 1705)

Hazrat Anas Razi Allahu Anhu se riwayat hai k Nabi E Akram Sallallahu Alailhi Wa Sallam ne farmaya "Muhabbat karne wali aur zayda bacche jan'ne (paida) wali aurat se nikah karo kyunki mein qayamat k rooz doosre anbiya Alaihis Salaam k muqabiley mein tumhari wajah se apni ummat ki kasrat chahta hu". (Tabraani, Aadaab Zifaf Safa no. 89)

NIKAH KI AHMIYAT

NIKAH NA KARNE WALA NIKAH KI SUNNAT K AJR WA SAWAAB SE MEHROOM REHTA HAI

Hazrat Anas Razi Allahu Anhu se riwayat hai k Nabi E Akram Sallallahu Alaihi Wa Sallam k chand Sahaba Razi Allahu Anhum ne azwaaj e Mutahharaat Razi Allahu Anha se Nabi E Akram ki khufya ibadat ka haal pucha (puchne k baad) unme se ek ne kaha "Mein aurato se nikah nahi karunga" kisi ne kaha "mein goosht nahi khaunga" kisi ne kaha "mein bistar par nahi sounga" (Nabi E Akram ko maloom hua to) Aap ne Allah ta'ala ki hamd o sana ki aur farmaya "Un loogo ko kya hua jinhone aesi aur aesi baatey kahi jabke mein (raat ko) nawafil padhta hu aur soota bhi hu (nafli) rooza rakhta hu tark bhi karta hu aur aurato se nikah bhi karta hu pas jo shaks mere tareeqey se muh moodega wo mujhse nahi". (Sahih Muslim Kitabun Nikah)

NIKAH NA KARNE WALE SE MUASHAREY MEIN ZABARDAST FITNA WA FASAAD BARPA HOGA

Hazrat Abu Hurairah Razi Allahu Anhu kehte hai Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Jab aese shaks tumhare paas nikah ka paigaam bhejey jiske deen aur akhlaaq se tum mutma'in ho to (us'se apni beeti) ka nikah kardo, agar aesa nahi karoge to zameen mein fitna aur zabardast fasaad barpa hoga". (Sahih Sunan Tirmizi Hadees no. 865)

NIKAH NA KARNE SE BADDKAARI MEIN PADNE KA KHADSHA HAI

Hazrat Abdullah bin Abbas Razi Allahu Anhu kehte hai k Rasool Allah Sallallahu Alailhi Wa Sallam ne farmaya "Humne muhabbat karne walo k liye nikah se zayada koi cheez mausar nahi dekhi". (Sahih Sunan Ibne Maja Hadees no. 1498)

NIKAH K BAGAIR DEEN NA'MUKAMMAL REHTA HAI

Hazrat Anas Razi Allahu Anhu kehte hai Rasool Allah Sallallahu Alailhi Wa Sallam ne farmaya "Jab koi shaks nikah kar leta hai to apna aadha deen mukammal kar leta hai lihaza use chahiye k baaqi aadhey deen k muamaley mein Allah se darta rahey". (Behaqui, Mishkatul Masabeeh Kitabun Nikah)

NIKAH KI IQSAAM

NIKAH KI MANDARJA ZAIL IQSAAM HAI: **1.** NIKAH E MASNOON, **2.** NIKAH E SHIGAAR, **3.** NIKAH E HALALA, **4.** NIKAH E MUTA'A

1. NIKAH E MASNOON

WALI KI SARPARASTI MEIN UMAR BHAR RIFAQAT NIBHAANE KI NIYAT SE KIYA GAYA NIKAH MASNOON KEHLAATA HAI, JO K JAYEZ HAI

APNE SHOHAR K ALAWA DOOSRE MARDO SE IKHTALAAT KI TAMAAM QISMEY HARAAM HAI

AURAT K LIYE BAIK WAQT EK SE ZAYED MARDO SE NIKAH KARNE KA TAREEQA ISLAAM NE HARAAM QARAAR DIYA HAI

Hazrat Ayesha Razi Allahu Anha se riwayat hai k zamana e jahiliyat mein chaar tarah se nikah kiye jaate they, pehla tareeqa yahi hai jis tareeqey se aaj bhi loog karte hai ek mard, doosre mard (wali) ki taraf uski baiti ya rishtedaar aurat k liye

nikah ka paigaam bhejta, wo (wali) mehar muqarrar karta aur (apni baiti ya apni rishtedaar aurat se) nikah kar deta, doosra tareeqa ye tha k aurat jab haiz se paak ho jati to shohar use kehta k fala (khoobsurat, bahadur aur khandani) mard ko bula kar us'se zina karo, uske baad jab tak hamal ka pata na chal jata aurat ka shohar us'se alag rehta hamal wazey ho jane k baad agar shohar chahta to khud bhi apni beewi se hambistari karta, ye is liye kiya jata k aali khandaan ki khoobsurat aulaad paida ho, is nikah ko nikah e istabza'a kaha jata hai, teesra tareeqa ye tha k dass (10) ki tadaad se kam aadmi mil kar ek hi aurat se badkaari karte, hamal k baad jab wo baccha janti (paida karti) to chand dino k baad wo aurat un sab mardo ko bula bhejti aur kisi ki majaal na thi k wo aane se inkaar kare jab wo saare mard ikatthey ho jaate to aurat unse kehti "jo kuch tumne kiya wo khoob jaante ho ab mene ye baccha jana (paida kiya) hai aur ae falah! ye tumhara baita hai" aurat jiska chahti naam le deti aur baccha (qanooni taur par) usi mard ka ho jata jiska aurat naam leti aur mard ki itni majaal na hoti k wo inkaar karde, nikah ka chootha tareeqa ye tha k ek aurat k paas bahut se aadmi aate jaate har ek us'se badkaari karta aur wo aurat kisi ko mana na karti ye tawaifey hoti jo (alamat k taur par) apne gharo mein jhandey laga deti jo chahta unke paas (badkaari k liye) ata jata, jab aesi aurat hamila ho jaati aur baccha jan leti to saare mard jo uske saath badkaari karte rahe they kisi qayafa shinaash (pehchaan karne wale) ko uske paas bhejte (wo apne ilm qayafa ki rooh se) jis mard ko us bacche ka baap batata baccha usi ka baita qaraar diya jata aur wo mard inkaar na kar sakta, jab Hazrat Muhammad Sallallahu Alaihi Wa Sallam deen e islam le kar aye to Aap Sallallahu Alaihi Wa Sallam ne jahiliyat k saare nikah haraam qaraar de diye sirf wahi nikah baaqi rakkha jo ab bhi rayej hai. (Sahih Bukhari Kitabun Nikah)

2. NIKAH E SHIGAAR

APNI BAITI YA BEHAN IS SHART PAR KISI K NIKAH MEIN DENA K USKE BADLEY MEIN WO BHI APNI BAITI YA BEHAN USKE NIKAH MEIN DEGA YA KISI KI BAITI

KO IS SHART PAR APNI BEHAN BANANA K WO BI USKI BAITI KO APNI BAHU BANAYEGA, YE NIKAH E SHIGAAR (WATA SATA) KEHLATA HAI AESA NIKAH KARNA MANA HAI

Hazrat Adbullah bin Umar Razi Allahu Anhu se riwayat hai k Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Nikah e shigaar islam mein nahi". (Sahih Muslim Kitabun Nikah)

Hazrat Adbullah bin Umar Razi Allahu Anhu se riwayat hai k Rasool Allah Sallallahu Alaihi Wa Sallam ne nikah e shigaar se mana farmaya hai aur shigaar ye hai k ek aadmi apni baiti doosre aadmi se is shart par biyah de k wo apni baiti us'se biyah de aur dono ka koi mehar muqarrar na ho. (Sahih Bukhari Kitabun Nikah)

3. NIKAH E HALALA

Halala aese aqad ko kehte hai jisme koi shaks mutallaqa salasa se mehaz talaaq ki niyat se hi nikah wa mubashirat karta hai takey wo aurat pehle shohar k liye halaal ho jaye, is garz se nikah karne wale ko "MUHALLAL" (halala karne wala) aur jiske liye aurat ko halaal kiya ja raha ho use "MUHAL'LALAH" (yaani pehla shohar) kehte hai

HALALA KARNE WALA AUR KARWANE WALA DONO LAANATI HAI

Hazrat Ibne Mas'ood Razi Allahu Anhu se riwayat hai k Rasool Allah Sallallahu Alaihi Wa Sallam ne halala karne wale aur jiske liye halala kiya jaye dono par laanat farmayi. (Sahih Sunan Tirmizi Hadees no. 894)

Hazrat Uqba bin Aamir Razi Allahu Anhu se riwayat hai k Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Kya mein tumhey udhaar (kiraaye) k saand ki

khabar ne du? Sahaba Razi Allahu Anhu ne arz kiya kyu nahi ae Allah k Rasool Sallallahu Alaihi Wa Sallam! to Aap Sallallahu Alaihi Wa Sallam ne farmaya wo halala karne wala hai, Allah ta'ala ne halala karne wale aur jiske liye halala kiya jaye dono par laanat farmayi hai". (Sahih ibne Maja Kitabun Nikah Hadees no. 1572)

4. NIKAH E MUTA'A

TALAAQ DENE KI NIYAT SE MUKHTASAR WAQT (KHAWAH CHAND GHANDE HO CHAND DIN HO YA CHAND HAFTE HO YA CHAND MAHEENE) K LIYE KISI AURAT SE MEHAR TEH KARKE NIKAH KARNA, NIKAH E MUTA'A KEHLATA HAI JO K HARAAM HAI

Hazrat Ali Razi Allah Anhu se riwayat hai k Nabi E Akram Sallallahu Alaihi Wa Sallam ne jang e khaibar k waqt muta'a aur gharailu gadho k goosht se mana farma diya. (Sahih Bukhari Kitabun Nikah)

Hazrat Rabeeh bin Sabura Juhni Razi Allahu Anhu se riwayat hai k unke walid ne unse bayan kiya k wo Rasool Allah Sallallahu Alaihi Wa Sallam k saath they, Aap Sallallahu Alaihi Wa Sallam ne irshad farmaya "Ae loogo! mene tumhe aurato se muta'a karne ki ijazat di thi, lekin ab Allah ta'ala ne qayamat k din tak use haraam kar diya hai, lihaza agar us qism ki koi aurat kisi k paas ho to wo use chood de aur jo kuch tumne unhe diya hai wo unse wapas na lo". (Sahih Muslim Kitabun Nikah)

Wazahat: Yaad rahe fateh makkah se pehle tak nikah e muta'a jayez tha jise fatah makka k moukey par Rasool Allah Sallallahu Alaihi Wa Sallam ne haraam qarar de diya ya baaz Sahaba E Kiraam Razi Allahu Anhu jinhey Rasool Allah Sallallahu Alaihi Wa Sallam k is hukm ka ilm na ho saka wo use jayez samajhte lekin Hazrat Umar Razi Allahu Anhu ne apne ahad e khilafat mein jab sakhti se is qanoon par

amal karwaya to tamaam Sahaba E Kiraam Razi Allahu Anhum ko iski hurmat ka ilm ho gaya aur uske baad kisi ne use jayez nahi samjha.

NIKAH QURAN MAJEED KI ROSHNI MEIN

PAAK DAAMAN AURATO KA NIKAH PAAK DAAMAN MARDO SE AUR BADKAAR AURATO KA NIKAH BADKAAR MARDO SE KARNE KA HUKM HAI

"Badkaar auratey badkaar mardo k liye hai aur badkaar mard badkaar aurato k liye hai". (Surah Noor Surah no. 24 Ayat no. 26)

MUTALLAQA KHATOOM IDDAT K BAAD DOOSRA NIKAH KARLE AUR DOOSRE SHOHAR APNI APNI AAZAAD MARZI SE USE TALAAQ DE DE TO MUTALLAQA KHATOON IDDAT GUZAARNE K BAAD PEHLE SHOHAR SE NIKAH KARNA CHAHEY TO KAR SAKTI HAI

"Jab tum apni aurato ko talaq de chuko aur wo apni iddat poori karle to phir unhe apne (pichle) khawind se nikah karne se na rooko jab wo maroof tareeqey se ba'ham munakihat par raazi ho tumhe naseehat ki jaati hai k aesi harkat hargiz na karna agar tum Allah aur rooz e aakhir par emaan rakhte ho, tumhare liye sha'ista aur pakeeza tareeqa yahi hai k us'se baaz raho Allah jaanta hai tum nahi jaante". (Surah Baqarah Surah no. 2 Ayat no. 232)

Wazahat: Aayat mazkoora mein nikah k liye khitab aurato ko nahi kiya gaya balke wali ko kiya gaya hai jiska matlab ye hai k aurat (kuwari ho ya mutallaqa) khud nikah nahi kar sakti.

AURATO KI VIRASAT ZABARDASTI HASIL KARNA MANA HAI

SHOHAR KI WAFAAT K BAAD BEEWI KO KISI DOOSRE MARD SE NIKAH KARNE SE ROOKNA MANA HAI

AURAT KI NA-PASANDEEDAH SHAKAL WA SURAT YA GUFTAGU YA AADAAT WAGAIRAH KO DEKH KAR FAURAN ALHAIDAGI KA FAISLA KARNE KI BAJAYE HATTUL IMKAAN SABR WA TAHMIL AUR DARGUZAR SE KAAM LE KAR TALLUQ AZDAWAAJ NIBHAANE KI KOSHISH KARNI CHAHIYE

“Ae loogo! jo emaan wale ho! tumhare liye jayez nahi k zabardasti (beewi) aurato k waaris ban baitho (aur unhe doosra nikah na karne do) na hi ye jayez hai k unhe tang karke us mehar ka kuch hissa utha lene ki koshish karo jo tum unhe de chuke ho han agar wo kisi sareeh badchalni ki murtakib ho (to badchalni ki saza de sakte ho) unke saath bhale tareeqey se zindagi basar karo, agar wo tumhe na-pasand ho to ho sakta hai k ek cheez tumhe pasand na ho magar Allah ne usme bahut kuch balayi rakhdi hai”. (Surah Nisa Surah no. 4 Ayat no. 19)

KHANDAAN K NAZAM MEIN MARD SARBARAH AUR AURAT MA TAHAT, MARD HAKIM AUR AURAT MAHKOOM, MARD MUTA'A AUR AURAT MUTEE KA DARJA RAKHTI HAI

MARD GHAR KA SARBARAH HONE KI HAISIYAT SE APNE AHLE O AYAAL KI TAMAAM ZAROORIYAAT ZINDAGI MEIN MUHAYYA KARNE KA ZIMMEDAAR HAI

SHOHAR KI ITA'AT GUZAARI AUR WAFA SHA'AARI, NAIK KHAWATEEN KI SIFAAT HAI

MARDO KI ADAM MOOJODGI MEIN UNKE HUQOOQ KI HIFAZAT KARNE MISAALI BEEWIYO KI SIFAT HAI

SARKASH AURATO KO RAAH E RAAST PAR LAANE K LIYE PEHLA QADAM UNHE SAMJHAANA BUJHAANA HAI, DOOSRA QADAM KHAWABGAAHO K ANDARAAN K BISTAR ALAG KAR DENA HAI AGAR PHIR BHI SHOHAR KI BAAT NA MANEY TO AAKHIRI CHARAKAAR K TAUR PAR HALKI MAAR MAARNE KI IJAZAT HAI

AURAT SHOHAR KI ITA'AT GUZAAR BAN JAYE TO PHIR UNPAR KISI QISM KI ZIYADATI KARNA MANA HAI

"Mard aurato pa qawaam hai is bina par k Allah ta'ala ne unme se ek ko doosre par fazilat di hai aur is bina par k mard apna maal kharch karte hai, pas jo saaleh auratey hai wo ita'at sha'aar hoti hai aur mardo ki adam moodogi mein ba-hifazat e ilahi mardo k huqooq ki hifazat karti hai aur jin aurato se tumhe sarkashi ka andesha ho unhe samjhao, khawabgaaho mein unke bistar alag kardo aur maaro, agar wo matee ho jaye to khamakha unpar dastdaraazi k liye bahaane talaash na karo yaqeen rakkho k Allah bada aur baalatar hai". (Surah Nisa Surah no. 4 Ayat no. 34)

WALI MUHABBAT AUR RAGBAT K AETABAAR SE TAMAAM BEEWIYO K DARMIYAAN ADAL QAYIM KARNA MARD K BAS KI BAAT NAHI ALBATTA DEGAR HUQOOQ K MUAMALEY MEIN TAMAAM BEEWIYO K DARMIYAAN ADAL QAYIM KARNA ZAOORI HAI

"Beewiyo k darmiyaan poora poora adal karna (muhabbat k aetabaar se) tumharae bas mein nahi hai tum chaho bhi to us par qadir nahi ho sakte lihaza qanoon e ilahi ka taqaaza poora karne k liye ye kaafi hai k ek beewi ki taraf is tarah na jhuk jao k doosri ko darmiyaan mein latakta chood do (k na wo shohar wali ho na mutallaqa) agar tum apna tarz amal durust rakkho aur Allah se darte raho to Allah darguzar karne wala aur raham farmane wala hai". (Surah Nisa Surah no. 4 Ayat no. 129)

Wazahat: Allah ta'ala se darte hue apni beewiyo k darmiyaan adal qayim karne ki poori koshish k bawajood gair iraadi taur par ya bashri taqaazo k ba'as kami baishi ko Allah ta'ala maaf farmayenge.

SHOHAR KI WAFAT K BAAD AURAT 4 MAAH 10 DIN TAK NA DOOSRA NIKAH KAR SAKTI HAI, NA ZAIB O ZEENAT KAR SAKTI HAI NA GHAR SE BAHAR RAATGUZAAR SAKTI HAI SHARI ISTALAAH MEIN ISE "IDDAT" KEHTE HAI

"Aur tum mein se jo loog mar jaye unke piche agar unki beewiya zinda ho to wo apne aapko 4 maah 10 din rookey rakkhey phir jab unki iddat poori ho jaye to apni zaat k muamaley mein maaroof tareeqey se jo kare tum par uska koi gunah nahi Allah tum sab k aamaal se bakhabar hai". (Surah Baqarah Surah no. 2 Ayat no. 234)

Wazahat: Nikah k baad shohar ne beewi se sohbat ki ho ya na ki ho dono soorato mein iddat 4 maah 10 hai albatta hamila ki iddat wazey hamal hai, yaad rahe jis aurat se shohar ne sohbat ki ho use madkhoola aur jis'se abhi sohbat na ki ho use gair madkhoola kehte hai.

MOMIN AURATO K NIKAH MUSHRIK MARDO K SAATH AUR MOMIN MARDO K NIKAH MUSHRIK AURATO K SAATH KARNE MANA HAI

MOMIN LOONDI, AAZAAD MUSHRIK AURAT SE BEHTAR HAI

MOMIN GULAAM, AAZAAD MUSHRIK MARD SE BEHTAR HAI

"Tum mushrik aurato se hargiz nikah na karna jab tak wo emaan na le aye ek momin loondi mushrik aurat se behtar hai agarchey tumhe bahut pasand ho aur apni aurato k nikah mushrik mardo se kabhi na karna jab tak wo emaan na le aye ek momin gulaam, musrik mard se behtar hai agarchey wo tumhe bahut pasand ho ye loog tumhe aag ki taraf bulaate hai aur Allah ta'ala apne azan se tumko jannat aur magfirat ki taraf bulaata hai Allah ta'ala apne ahkaam wazey taur par loogo k saamne baya karta hai toqey hai k wo sabaq hasil karenge aur naseehat qubool karenge". (Surah Baqarah Surah no. 2 Ayat no. 221)

DOOSRE KI MANKOOHA (AURAT) SE NIKAH KARNA HARAAM HAI

JANG MEIN HASIL HONE WALI KAFIRO KI MANKOOHA YA GAIR MANKOOHA AURATEY UNKE MALIK MUSALMANO K LIYE NIKAH K BAGAIR HALAAL AUR JAYEZ HAI

NIKAH KA MAQSAD ZINA, BADKAARI, AUR FAHAASHI KO KHATAM KARKE NAPAAK, SAAAF AUR SUTHRI ZINDAGI BASAR KARNA HAI

"Aur wo auratey bhi tum par haraam hai jo kisi doosre k nikah mein ho magar wo jo tumhari milkiyat mein aa jaye Allah ta'ala ne ye ahkaam tum par farz kar diye hai jiski paabandi karna tum par lazim hai mazkoora aurato k alawa jitni bhi aurate hai unhe apne amwaal (yaani mehar) k zariye hasil karna tumhare liye halaal kar diya gaya hai ba-shart k nikah mein unko mehfooz kar, na ye k aazaad shahoot rani karne lago". (Surah Nisa Surah no. 4 Ayat no. 24)

Wazahat: Mazkoora ayat mein Allah ta'ala ne loondiyo se bagair nikah ghar mein mankooha beewiyo ki tarah rakhne ki ijazat di hai, loondiyo k baare mein shariyat k degar ahkaam ye hai:

1. Jang k ikhtataam par qaidi aurato ko sirf hakoomat hi sipahiyo mein taqseem karne ki muhaaz hai us'se pehle agar koi sipahi azkhud kisi qaidi aurat se sohbat karega to wo zina mein shumar hoga.

2. Qaidi hamila aurat se wazey hamal se pehle sohbat karna uske malik k liye bhi mana hai.

3. Qaidi aurat khawah kisi bhi mazhab se (alawa islam) ho us'se sohbat karna uske malik k liye bhi jayez nahi.

4. Loondi k malik k alawa doosre koi aadmi use haath nahi laga sakta.

5. Loondi k malik se paida hone wali aulaad k huqooq wahi honge jo salbi aulaad k hote hai aulaad paida hone k baad loondi ko farookht nahi kiya ja sakta aur malik k marte hi loondi azkhud aazaad maani jayegi.

6. Loondi ka malik apni loondi ko aulaad hone se pehle doosre k nikah mein de de to malik ka shahwaani talluq us se khatam ho jayega.

7. Kisi aurat ko hukumat kisi mard ki milkiyat mein de de to phir hukumat us aurat ko wapas lene ki muhaaz nahi rehti bilkul usi tarah jis tarah wali aruat ka nikah karne k baad wapas lene ka haqdaar nahi rehta.

8. Hukumat ki taraf se kisi aadmi ko jangi qaidi kafir k huqooq milkiyat ata karna wesa hi jayez qanooni amal hai jesa k nikah mein aejaab wa qubool k baad mard aurat ka ek doosre k liye halaal ho jana jayez aur qanooni amal hai, dono qanoon ek hi shariyat aur ek hi sharaa Allah subhanahu wa ta'ala k ata kardah hai.

9. Jangi halaat k adam talluq ki bina par loondi ki baik waqt milkiyat ki tadaad da taaeen bhi nahi kiya gaya.

10. Loondiyo ka qanoon aur hukm mansookh nahi hua balke hasb e halaat aur zarurat qayamat tak k liye baaqi aur nafiz amal hai.

AHLE KITAB KI PAAKDAMAN AURATO SE NIKAH JAYEZ HAI

"Aur wo paakdaman aurate bhi tumhare liye halal hai jo ahle emaan k garoh se hai ya un qaumo mein se hai jinhe tumse pehle kitab di gayi ba-shart k tum unke mehar ada karke unke muhafiz bano na ye k aazaad shahoot raani karne lago ya choori chupke aasnaiya karo aur jis kisi ne emaan ki roshni par chalne se inkar kiya uske saare (naik) amaal zaaya ho jayenge aur wo aakhirat mein diwaliya hoga". (Surah Maidah Surah no. 5 Ayat no. 5)

Wazahat: 1. Ahle kitab ki aurato se nikah karne ki ijazat hai lekin unhe apni aurate nikah mein dene ki ijazat nahi.

2. Ahle kitab ki aurate mushrik ho to unse nikah karna mana hai.

JIS BACCHE NE DO SAAL KI UMAR TAK YA US'SE PEHLE PEHLE KISI AURAT KA DOODH PIYA HO USKI HURMAT RAZA'AT SABIT HOGI DO SAAL K BAAD KISI AURAT KA DOODH PEENE SE HURMAT RAZA'AT SABIT NAHI HOTI

"Aur humne insaan ko apne walidayn ka haq pehchan'ne ki khud taakeed ki hai uski maa ne zaaf par zaaf (mushkil) utha kar use apne pait mein rakkha aur do saal uske doodh choodne mein lage k tum meri aur mere maa baap ki shukar guzaari karo, tum sab ko meri taraf hi loot kar aana hai". (Surah Luqman Surah no. 31 Ayat no. 14)

Wazahat: Doodh peene mein paanch ghoont ki shart hai, is se kam ho to raza'at sabit nahi hoti.

MUH BOOLE RISHTE SE HURMAT SABIT NAHI HOTI

"Phir jab Zaid Razi Allahu Anhu us se (yaani Zainab Razi Allahu Anha se) apni hajat poori kar chuka to humne us (mutallaqa khatoon) ka nikah tumse kr diya takey momino par apne muh boole baito ki beewiyo k muamaley mein koi tangi na rahe jabke wo unse apni ijazat poori kar chuke ho aur Allah ka hukm to poora hona hi tha". (Surah Ahzaab Surah no. 33 Ayat no. 37)

RAMAZAAN KI RAATO MEIN APNI BEEWIYO SE SOHBAT KARNA JAYEZ HAI

MIYA BEEWI EK DOOSRE K RAAZDAAN HAI

"Tumhare liye roozo ki raato mein apni beewiyo k paas jana halal kar diya gaya hai wo tumhare libaas hai aur tum unke libaas ho". (Surah Baqarah Surah no. 2 Ayat no. 187)

NIKAH INSAN K LIYE BA'AS RAAHAT WA SAKOON HAI

NIKAH K BAAD ALLAH TA'ALA FARIQEEN MEIN MUHABBAT AUR RAHMAT K JAZBAAT PAIDA KAR DETE HAI

"Aur uski nishaniyo mein se ye hai k usne tumhare liye tumhari jins se beewiya banayi takey tum unke paas sakoon hasil karo aur tumhare darmiyaan muhabbat aur ragbat paida kardi yaqeenan usme bahut si nishaniya hai un loogo k liye jo guar o fikr karte hai". (Surah Room Surah no. 30 Ayat no. 21)

PAAKDAMAN MARD YA AURAT KA NIKAH ZANIYA AURAT YA ZAANI MARD SE KARNA HARAM HAI

"Zaani nikah na kare magar zaniya k saath ya mushkika k saath aur zaniya k saath nikah na kare magar zaani ya mushrik, aur ye haram kar diya gaya hai ahle emaan par". (Surah Noor Surah no. 24 Ayat no. 3)

HAIZ AANE SE QABL KAM SUNI MEIN NIKAH JAYEZ HAI

"Aur tumhari aurato mein se jo haiz se mayoos ho chuki ho unke muamaley mein agar tumhe koi shak hai to (maloom hona chahiye k) unki iddat teen maheene hai aur yahi unka hukm hai jinhe abhi haiz na aaya ho aur hamila aurato ki iddat ye hai k unka wazey hamal ho jaye jo shaks Allah se dare usi k muamaley mein wo sahoolat paida kar deta hai". (Surah Talaq Surah no. 65 Ayat no. 4)

NIKAH K AHKAAM

MARD WA AURAT KA AEJAAB WA QUBOOL NIKAH KA RUKUN HAI ISKE BAGAIR NIKAH NAHI HOTA

Hazrat Sahal bin Saad Razi Allahu Anhu se riwayat hai k ek aurat Rasool Allah Sallallahu Alaihi Wa Sallam ki khidmat mein hazir hui aur arz kiya ki mein apni jaan aapko hiba karti hu (Aap Sallallahu Alaihi Wa Sallam ne uski paishkash qubool nahi ki aur khamoosh rahe) wo aurat dair tak (jawab k intazaar mein) khadi rahi (itne mein) ek aadmi khada hua aur kehne laga iska nikah mujhse kara dijiye (yaani mujhe qubool hai) Aap Sallallahu Alaihi Wa Sallam ne us se pucha "Tere paas kuch hai" usne arz kiya "Mere paas to kuch nahi" Aap Sallallahu Alaihi Wa Sallam ne farmaya "Koi cheez talaash kar k lao, khawah loohey ki ek angoothi hi ho" wo aadmi gaya aur use koi cheez na mili, Rasool Allah Sallallahu Alaihi Wa Sallam ne us se pucha "Kya tujhe quran aata hai" usne arz kiya "Han, ya Rasool Allah Sallallahu Alaihi Wa Sallam! fala fala surah aati hai" us aadmi ne un soorato k naam liye Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Mene quran majeed ki surato k badle mein us aurat ka nikah tere saath kar diya". (Sahih Sunan Nasayi Hadees no. 3149)

Hazrat Abdur Rahman bin Aouf Razi Allahu Anhu ne Ummey hakeem binte Qaariz se pucha "Kya tu mujhe apne nikah k baare mein ikhtayaar deti hai" Ummey Hakeem ne kaha "Han" Hazrat Abdur Rahman ne kaha "Mene tujhe qubool kiya (aur nikah ho gaya)". (Sahih Bukhari Kitabun Nikah)

Hazrat Ata Razi Allahu Anhu kehte hai mard ko gawaho k saamne yu kehna chahiye "Mene tujh se nikah kiya (yaani tujhe qubool kiya)". (Sahih Bukhari Kitabun Nikah)

DEEN-DAARI MEIN KAFU KA LIHAAZ RAKHNA WAJIB WA FARZ HAI

HASB WA NASB SHAKAL WA SOORAT AUR MAAL WA DOLAT MEIN KAFU KA LIHAAZ RAKHNA MANA HAI

Hazrat Abu Hurairah Razi Allahu Anhu se riwayat hai k Nabi E Akram Sallallahu Alaihi Wa Sallam ne farmaya "Aurat se chaar cheezo k paish e nazar nikah kiya jata hai uske maal wa dolat ki wajah se ya uske hasb wa nasb ki wajah se ya uski khoobsurati ki wajah se ya uski deendaari ki wajah se (ae insaan!) tere haath khaak aalood ho, deendaar aurat se nikah karne mein kaamyaabi hai". (Sahih Bukhari Kitabun Nikah)

NIKAH K LIYE KAM AZ KAM DO PARHAIZGAAR AUR AADIL GAWAHO KI SHAHADAT WA GAWAHI ZAROORI HAI

Hazrat Imran bin Hussain Razi Allahu Anhu kehte hai Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya wali, haqq mehar aur do aadil gawaho k bagair nikah nahi hota. (Behaqui, Gulail Safa no. 269)

Hazrat Abdullah bin Abbas Razi Allahu Anhu farmate hai "Gawaho k bagair nikah nahi hota". (Sahih Sunan Tirmizi Hadees no. 881)

NIKAH K BAAD KISI JAYEZ TAREEQEY SE NIKAH KA AELAAN KARNA CHAHIYE

Hazrat Muhammad bin Hatib Razi Allahu Anhu kehte hai Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Halaal aur haraam nikah k darmiyaan fark karne wali cheez daff bajana aur uska aelaan karna hai". (Sahih Sunan Abu Dawood Hadees no. 1865)

SHAB AROOSI BEEWI KO HADIYA DENA MUSTAHAB HAI

Hazrat Abdullah bin Abbas Razi Allahu Anhu se riwayat hai k jab Hazrat Ali Razi Allahu Anhu ne Hazrat Fatima Razi Allahu Anha se nikah kiya to Rasool Allah Sallallahu Alaihi Wa Sallam ne unhe kaha "Ali! Fatima ko koi cheez (hadya) do" Hazrat Ali Razi Allahu Anhu ne arz kiya "Mere paas koi cheez nahi", Aap Sallallahu Alaihi Wa Sallam ne irshad farmaya "wo tumhari hatmi ziraah kaha hai? (yaani wo hi de do)". (Sahih Sunan Abu Dawood Hadees no. 1865)

NIKAH SE QABL KI GAYI JAYEZ SHARA'IT PAR NIKAH K BAAD AMAL KARNA WAJIB HAI

Hazrat Uqba bin Aamir Razi Allahu Anhu kehte hai Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Jin shara'it par tumne sharmgaaho ko halaal banaya hai unhe poora karna degar shara'it ki nisbat zayada zaroori hai". (Muttafiqun Alaih, Al loo loo wal Marjaan Hadees no. 1857)

GAIR SHARA'I AUR NAJAYEZ SHARA'IT TEY KARNA MANA HAI

Hazrat Abu Hurairah Razi Allahu Anhu se riwayat hai k Nabi E Akram Sallallahu Alaihi Wa Sallam ne farmaya "Kisi aurat k liye jayez nahi k wo (apne nikah k liye) apni behan ki talaaq ka mutaalba kare aur uska bartan khaali karde uski qismat mein jo kuch hai wo use mil jayega". (Mukhtasar Sahih Bukhari Hadees no. 1852)

HAD ISTATA'AT SE BAAHAR POORI NA KARNE KI NIYAT SE SHARA'IT TASLEEM KARNA YA KARWAANA HARAAM HAI

Hazrat Abu Hurairah Razi Allahu Anhu se riwayat hai k Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Jisne dhooka diya wo hum mein se nahi". (Sahih Sunan Tirmizi Hadees no. 1060)

NIKAH MEIN WALI KI MOJOODGI

NIKAH K LIYE WALI KI MOJOODGI ZAROORI HAI

Hazrat Abu Musa Razi Allahu Anhu kehte hai Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Wali k bagair nikah nahi hota". (Sahih Sunan Tirmizi Hadees no. 879)

AGAR AQRAB WALI, LADKI KA WAQAYE KHAIR KHAWAH NA HO TO USKA HAQQ WILAYAT AZ KHUD KHATAM HO JATA HAI AUR USKE BAAD AQRAB RISHTEDAAR WALI BAN'NE KA MUSTAHIQ TEHRAATA HAI

AQRAB WALI NA HONE PAR SULTAAN (QAAZI YA HAAKIM MUHAAZ) WALI HOGA

Hazrat Abdullah bin Abbas Razi Allahu Anhu se riwayat hai k Nabi E Akram Sallallahu Alaihi Wa Sallam ne farmaya "Khair khawah wali ya sultaan ki ijazat k bagair nikah nahi hota". (Tabraani,Gulail Safa no. 239)

Wazahat: Yaad rahe gair muslim judge ya kafir mulk ki adalat musalmaan aurat ki wali nahi ban sakti.

1. WALI K HUQOOQ

AURAT APNA NIKAH KHUD NAHI KAR SAKTI

WALI KO AURAT KI MARZI K KHILAAF JABRAN KOI FAISLA NAHI KARNA CHAHIYE

"Jab tum apni aurato ko talaaq de khuko aur wo apni iddat poori kar le to phir wo unhe apne (pichle) khawindo se nikah karne se na rooko jab wo maaroof tareeqey se baa'hum munakihat par raazi ho tumhe naseehat ki jaati hai k aesi harkat hargiz na karna agar tum Allah aur rooz e aakhir par emaan rakhte ho, tumhare liye shaista aur pakeeza tareeqa yahi hai k us'se baaz raho Allah jaanta hai tum nahi jaante". (Surah Baqarah Surah no. 2 Ayat no. 232)

Wazahat: Aayat mazkoora mein nikah k liye khitaab aurat ko nahi kiya gaya balkey wali ko kiya gaya hai jiska matlab ye hai k aurat (kuwari ho ya mutallaqa) khud nikah nahi kar sakti.

WALI KI IJAZAT WA RAZA K BAGAIR KIYA GAYA NIKAH SARASAR BAATIL HAI

Hazrat Ayesha Razi Allahu Anha se riwayat hai k Rasool E Akram Sallallahu Alaihi Wa Sallam ne farmaya "Jis aurat ne apne wali ki ijazat k bagair nikah kiya wo nikah baatil hai wo nikah baatil hai (phir najayez nikah k baad) agar mard ne hambistari ki wo us par mehar ada karna farz hai jiske auz usne aurat ki sharm-gaah (apne liye) halaal karna chaahi, agar wali aapas mein ikhtalaaf kare to yaad rakkho jiska koi wali na ho uska wali baadshah hai". (Sahih Sunan Tirmizi Hadees no. 880)

Wazahat: 1. Aurat ka baap uska wali hai baap na ho to bhai ya chacha ya daada ya naana ya maamu wali ban sakte hai, yaad rahe aqrab ki mojoodgi mein abaad wali nahi ban sakta.

2. Auliya mein ikhtalaaf ki soorat ye hai k wilayat ka pehla haqq rakhne wala (khawah baap ho ya bhai ya chacha ho) be-deen ho ya zaalim ho aur wo

zabardasti kisi be-deen ya fasiq wa fajir se nikah karna chahta ho jabke wilayat ka doosra ya teesra haqq rakhne wale use aesa karne de, aesi soorat mein zalim ya be-deen wali ka haqq wilayat az khud sitam ho jata hai aur gaon ki panchayat ya shehar ka deendaar haqim ya shehar ki adalat apna haqq wilayat istemaal kar sakti hai.

KUWARI AUR BEEWAH DONO K NIKAH K LIYE WALI HONA ZAROORI HAI

Hazrat Abdullah bin Abbas Razi Allahu Anhu se riwayat hai k Nabi E Akram Sallallahu Alaihi Wa Sallam ne farmaya "Beewah aurat apne nikah (k tamaam muamalaat masalan mehar, jehaz, waleema wagairah) mein (faisla karne ka) apne wali se zayada haqq rakhti hai, jabke kuwari aurat se (uske wali k zariye) ijazat li jaye aur kuwari ki ijazat uska khamoosh rehna hai". (Sahih Muslim Kitabun Nikah)

AURAT KISI DOOSRI AURAT KI WALI NAHI BAN SAKTI

WALI K BAGAIR AURAT AZ KHUD APNA NIKAH NAHI KAR SAKTI

WALI K BAGAIR NIKAH KARNE WALI AURAT ZAANIYA HAI

Hazrat Abu Hurairah Razi Allahu Anhu kehte hai Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Koi aurat kisi doosri aurat ka nikah na karaye na koi aurat apna nikah (wali k bagair) khud kare jo aurat apna nikah khud karegi wo zaaniya hai". (Sahih Sunan Ibne Maja Hadees no. 1528)

2. WALI K FARAA'IZ

KUWARI YA BAIWAH K WALI KO UNKI IJAZAT AUR RAZA K BAGAIR NIKAH NAHI KARNA CHAHIYE

Hazrat Abu Hurairah Razi Allahu Anhu se riwayat hai k Rasool E Akram Sallallahu Alaihi Wa Sallam ne farmaya "Baiwah ka puchey bagair nikah na kiya jaye aur kuwari aurat se ijazat liye bagair uska nikah na kiya jaye Sahaba E Kiraam Razi Allahu Anhum ne arz kiya ya Rasool Allah Sallallahu Alaihi Wa Sallam! kuwari aurat ki ijazat kya hai, Aap Sallallahu Alaihi Wa Sallam ne irshad farmaya k agar wo khamoosh rahe (aur inkaar na kare) to yahi uski ijazat hai". (Sahih Bukhari Kitabun Nikah)

WALI KO AURAT KI MARZI K KHILAF NIKAH KARNE K LIYE ZABARDASTI NAHI KARNI CHAHIYE

Hazrat Abu Hurairah Razi Allahu Anhu kehte hai Rasool E Akram Sallallahu Alaihi Wa Sallam ne farmaya "Kuwari aurat apne nikah k liye poochi jayegi agar (jawab mein) khamooshi rahe to yahi uski ijazat hai agar inkaar karde to uspar zabardasti na ki jaye". (Sahih Sunan Abu Dawood Hadees no. 1843)

Wazahat: Ladka ya ladki agar nasamjhi k ba'as faisla kar rahe hai to wali unko galat faisley k burey natayij se aagah kar k faisla lene par aamaadah kar sakta hai lekin zabardasti nikah nahi kar sakta.

AURAT CHAAHE TO APNI MARZI K BAR'AKS ZABARDASTI KIYA GAYA NIKAH ADALAT SE MANSOOKH KARA SAKTI HAI

Hazrat Khunsa binte Hazaam Ansariya Razi Allahu Anha se riwayat hai k wo baiwah thi aur uske baap ne uska nikah kar diya jab k wo use napasand karti thi

chunanchey wo Rasool Allah Sallallahu Alaihi Wa Sallam ki khidmat mein hazir hui (aur uska zikr kiya) Rasool E Akarm Sallallahu Alaihi Wa Sallam ne baap ka (padhaya hua) nikah tood diya. (Sahih Bukhari Kitabun Nikah)

Hazrat Abdullah bin Abbas Razi Allahu Anhu farmte hai k ek kuwari ladki Nabi E Akram Sallallahu Alaihi Wa Sallam ki khidmat mein hazir hui aur arz kiya k uske walid ne uska nikah kar diya hai halankey wo use napasand karti hai Nabi E Akram Sallallahu Alaihi Wa Sallam ne use ikhtiyaar de diya (yaani chahey to nikah baaqi rakkho chahey to khatam kar do). (Sahih Sunan Abu Dawood Hadees no. 1845)

MARD AUR AURAT RAJ'E TALAAQ K BAAD IDDAT GUZAARNE PAR DOBARA NIKAH KARNA CHAHTE HO TO WALI KO ROOKNA NAHI CHAHIYE

Hazrat Maqil bin Yasaar Razi Allahu Anhu kehte hai meri ek behan thi jiske liye nikah ka paigham aya, phir mera chachazaad bhai aaya to mene apni behan ka nikah us'se kar diya (kuch dair baad) usne meri behan ko (raj'i) talaaq dedi aur chood diya yaha tak k uski iddat guzar gayi jab meri bahan k liye (kisi doosri jagah se) paigham e nikah aaya to chachazaad bhai bhi nikah ka paighaam le kar aa gaya to mene kaha "Wallah ab mein kabhi bhi tumhare saath iska nikah nahi karunga" tab mere muamley mein ye aayat nazil hui "Jab tum apni aurato ko talaaq de chuko aur wo apni iddat poori karle to phir tum unhe apne shoharo se nikah karne se na rooko jab wo maroof tareeqey se baa'hum razamand ho. (Surah Baqarah Surah no. 2 Ayat no. 232) Hazrat Maqil bin Yasaar Razi Allahu Anhu kehte hai (aayat nazil hone k baad) mene apni qasam ka kaffarah ada kiya aur apni behan ka nikah chachazaad bhai se (dobarah) kar diya". (Sahih Sunan Abu Dawood Hadees no. 1838)

HAQQ MEHAR K MASA'IL

BEEWI KO HAQQ MEHAR ADA KARNA FARZ HAI

"Phir jawaaz dawaji zindagi ka lutf tum unse uthao uske badley mein unke mehar bataur farz k ada karo". (Surah Nisa Surah no. 4 Ayat no. 24)

AURAT APNI KHUSHI SE SAARA MEHAR YA MEHAR KA KUCH HISSA MAAF KARNA CHAAHEY TO KAR SAKTI HAI

"Aur aurato k mehar khush dili k saath (farz jaante hue) ada karo, albatta agar wo apni khushi se mehar ka koi hissa tumhe maaf karde to tum use maze se kha sakte ho". (Surah Nisa Surah no. 4 Ayat no. 4)

FARIQEEN KI BAAHAMI RAZAMANDI SE AURAT KA HAQQ MEHAR NIKAH K WAQT ADA KARNA YA MU'AKKHAR KARNA DONO JAYEZ HAI

NIKAH SE PEHLE FARIQEEN MEHAR TEY NA KAR SAKE TO NIKAH K BAAD BHI TEY KIYA JA SAKTA HAI

NIKAH K BAAD, AGAR SOHBAT KARNE SE PEHLE JABKE MEHAR BHI ABHI ADA NA HUA HO, KOI SHAKS APNI BEEWI KO TALAAQ DE TO USPAR MEHAR ADA KARNA WAJIB NAHI ALBATTA APNI ISTATA'AT K MUTABIQ AURAT KO KUCH NA KUCH HADYA DENA CHAHIYE

NIKAH K BAAD, AGAR SOHBAT KARNE SE PEHLE JABKE MEHAR TEY HO CHUKA HO, KOI SHAKS APNI BEEWI KO TALAAQ DE DE TO US PAR NISF MEHAR ADA KARNA WAJIB HAI

"Tum par koi gunah nahi agar tum apni aurato ko haath lagane se pehle ya mehar muqarrar karne se pehle talaaq de do, is surat mein unhe kuch na kuch dena

zaroor chahiye khush haal aadmi apni istata'at k mutabiq aur gareeb aadmi apni istata'at k mutabiq maroof tareeqey se de, ye haqq hai naik aadmiyo par aur agar tumne haath lagaane se pehle talaaq di ho lekin haqq mehar muqarrar kiya ja chuka ho to is soorat mein nisf haqq mehar dena hoga ye aur baat hai k aurat darguzar se kaam le (aur mehar na le) ya wo mard jiske ikhtayaar mein aqad nikah hai darguzar se kaam le (aur poora mehar de) aur tum (yaani mard) darguzar se kaam le to ye taqwa se zayada munasibat rakhta hai, aapas k muamalaat mein fayaazi ko na bhoolu, Allah tumhare aamaal dekh raha hai". (Surah Baqarah Surah no. 2 Ayat no. 236-237)

HAQQ MEHAR K MIQDAAD MUQARRAR NAHI

Hazrat Sahal bin Saad Razi Allahu Anhu se riwayat hai k Nabi E Akram Sallallahu Alaihi Wa Sallam ne farmaya: "Nikah kar khuwah loohey ki angoothi hi de kar". (Sahih Bukhari Kitabun Nikah)

Hazrat Abu Salma bin Abdur Rahmaan Rahimahullah se riwayat hai k unhone Ummul Momineen Hazrat Ayesha Razi Allahu Anha se pucha "Rasool Allah Sallallahu Alaihi Wa Sallam (ki Azwaaj e Mutahharaat Razi Allahu Anha) ka haqq mehar kya tha, Hazrat Ayesha Razi Allahu Anha ne farmaya k baara (12) auqiya aur ek nash phir Hazrat Ayesha Razi Allahu Anha ne pucha "Jaante ho nash kitna hota hai" Abu Salma Rahimahullah ne kaha "Nahi" Hazat Ayesha Razi Allahu Anha ne farmaya "Nisf auqiya aur ye sara (yaani saade baara (12+1/2) auqiya) paanch soo (500) dirham banta hai ye Nabi E Akram Sallallahu Alaihi Wa Sallam ki Azwaaj e Mutahharaat Razi Allahu Anha ka haqq mehar tha". (Sahih Muslim Kitabun Nikah)

Wazahat: Saade baara (12+1/2) auqiya chaandi ya paanch soo (500) dirham mojoodah hisaab se saade das hazaar (10500) rupey banta hai.

Hazrat Ummey Habeebah Razi Allahu Anha Ubaidullah bin Jahash Razi Allahu Anhu k nikah mein thi Ubaidullah (hijrat madeena k baad) Habsha mein faut ho

gaye najaashi ne Hazrat Ummey Habeeba Razi Allahu Anha ka Nabi E Akram Sallallahu Alaihi Wa Sallam se nikah kar diya aur Nabi E Akram Sallallahu Alaihi Wa Sallam ki taraf se chaar hazaar (4000) mehar muqarrar kiya gaya aur Ummey Habeeba Razi Allahu Anha ko Shar Habeel bin Hasnah Razi Allahu Anhu k saath Rasool E Akram Sallallahu Alaihi Wa Sallam ki khidmat mein rawaana kar diya. (Sahih Sunan Abu Dawood Hadees no. 1853)

KAM MEHAR MUQARRAR KARNA AFZAL HAI

NABI E AKRAM SALLALLAHU ALAIHI WA SALLAM KI BEEWIYO AUR BAITIYO KA MEHAR BAARA AUQIYA (TAQREEBAN DAS HAZAAR RUPEY) THA

Hazrat Abu Ajfa Salmi Razi Allahu Anhu kehte hai Hazrat Umar Razi Allahu Anhu ne hamey khutba diya aur farmaya "Loogo! suno aurato ka mehar zayada muqarrar na karo aur agar zayada mehar muqarrar karna dunya mein izzat ka baa'as hota aur Allah k han taqwey ka moojab hota to Nabi E Akram Sallallahu Alaihi Wa Sallam aesa karne k sabse zayada haqdaar they Nabi E Akram Sallallahu Alaihi Wa Sallam ne apni beewiyo ka mehar baara auqiya se zayada muqarrar nahi kiya aur na hi apni baitiyo ka mehar baara auqiya se zayada muqarrar farmaya". (Sahih Sunan Abu Dawood Hadees no. 1853)

Hazrat Umar bin Khattab Razi Allahu Anhu se riwayat hai k Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "(haqq mehar k aetabaar se) behtareen nikah wo hai jo aasaan ho". (Sahih Sunan Abu Dawood Hadees no. 1859)

MEHAR K LIYE KOI CHEEZ BHI MUQARRAR KI JAA SAKTI HAI HATTA K MARD KA ISLAM QUBOOL KARNA AURAT KO KITAB WA SUNNAT KI TAALEEM DENA YA USE AZAAD KARNA BHI MEHAR MUQARRAR KIYA JA SAKTA HAI

Hazrat Anas Razi Allahu Anhu kehte hai Hazrat Abu Talha Razi Allahu Anhu aur Hazrat Ummey Saleem Razi Allahu Anha ka nikah hua to unka mehar “islam” tha

Hazrat Ummey Saleem Razi Allahu Anha Hazrat Talha Razi Allahu Anhu se pehle islam laayi Abu Talha Razi Allahu Anhu ne paighaam e nikah bheja to Ummey Saleem Razi Allahu Anha ne kaha mein islam laa chuki hu agar tum bhi islam le aao to mein tumse nikah kar lungi chunanchey Abu Talha Razi Allahu Anhu islam le aaye aur islam hi un dono k darmiyaan haqq mehar tha. (Sahih Sunan Nasayi Hadees no. 3132)

AGAR SHOHAR NIKAH K BAAD AUR HAMBISTARI SE PEHLE FAUT HO JAYE TO AURAT POORE HAQQ MEHAR KI MUSTAHIQ HOGI AUR WIRASAT SE BHI USE POORA HISSA MILEGA

HAQQ MEHAR NIKAH K WAQT ADA KARNA ZAROORI NAHI

NIKAH K WAQT FARIQEEN HAQQ MEHAR TEY NA KAR SAKE TO NIKAH K BAAD BHI TEY KIYA JA SAKTA HAI

Hazrat Abdullah bin Mas'ood Razi Allahu Anhu se riwayat hai k ek aadmi ne kisi aurat se nikah kiya aur mar gaya, aurat se hambistari ki na haqq mehar tey kiya, Hazrat Abdullah Razi Allahu Anhu ne uske baare mein ye faisla kiya k aurat k liye poora haqq mehar hai is par iddat (guzaarna bhi wajib) hai aur wirasat mein bhi uska hissa hai, Hazrat Maaqil bin Sunaan Razi Allahu Anhu ne kaha mene Rasool Allah Sallallahu Alaihi Wa Sallam ko Biroo bintey Washiq k baare mein yahi faisla farmate hue suna hai. (Sahih Sunan Abu Dawood Hadees no. 1857)

BATTEES (32) RUPEY MEHAR MUQARRAR KARNA SUNNAT SE SAABIT NAHI.

KHUTBA E NIKAH K MASA'IL

AN ABDILLAHI (IBNE MAS'OODIN RAZI ALLAHU ANHU) QALA ALLAMNA RASOOLULLAHI SALLALLAHU ALAIHI WA SALLAM KHUTUBATAL HAAJATI (INNAL HAMDA LILLAHI WA NASTA'EENUHU WA NASTAGFIRUHU WA NA'OOZU BIHI MIN SHUROORI ANFUSINA MAYY'YAHDI HILLAHU FALA MUZILLALLAHU, WA MAYY'YUZLIL FALA HAADIYALAHU, WA ASH'HADU AN LAA ILAAHA ILLALLAHU WA ASH'HADU ANNA MUHAMMADAN WA RASOOLUHU (YA AYYUHAN NAASUT TAQU RABBAKUMUL LAZI KHALA'QAKUM MIN NAFSIU WAAHIDATIU WA KHALAQA MINHA ZAUJAHA WA BASSA MINHUMA RIJAALAN KASEERAU WA NISAAA AN WATTAQULLAHAL LAZI TASAA ALOONA BIHI WAL ARHAAMU INNALLAHA KANA ALAIKUM RAQEEBA)(YA AYYUHAL LAZEENA AAMANUT TAQULLAHA HAQQA TUQATIHI WALA TAMOOTUNNA ILLA WA ANTUM MUSLIMOON)(YA AYYUHAL LAZEENA AAMANUT TAQULLAHA WA QOOLOO QAULAN SADEEDA, YUSLEEH LAKUM AAMAALAKUM WA YAGFIRLAKUM ZUNUBAKUM WA MAYY'YUTI ILLAHA WA RASOOLUHU FAQAD FAAZA FAUZAN AZEEMA).

Tarjuma: Hazrat Abdulllah (bin Mas'ood Razi Allahu Anhu) kehte hai Nabi E Akram Sallallahu Alaihi Wa Sallam ne hamey (darj e zail) khutba haajat sikhaya "Beshak hamd Allah hi k liye hai hum usi se madad talab karte hai, usi se magfirat chahte hai apne nafs ki buraiyo se Allah ki panah maangte hai jise Allah hidayat de use koi gumraah karne wala nahi aur jise wo gumraah kare use koi hidayat dene wala nahi aur mein gawahi deta hu k Allah k siwa koi aur ila (mabood) nahi, Muhammad Sallallahu Alaihi Wa Sallam uske bande aur Rasool hai, Ae loogo jo emaan laye ho daro us Allah se jiske naam se tum ek doosre se sawaal karte ho aur darr wa raham k rishte toodne se beshak Allah ta'ala tumhare uper nigehbaan hai" (Surah Nisa Surah no. 4 Ayat no. 1) "Ae loogo! jo emaan laye ho daro Allah se jis tarah us se darne ka haqq hai aur tumhe maut na aaye magar is haal mein k tum uske mutee wa farmabardaar ho" (Surah Ale Imran Surah no. 3 Ayat no. 102) "Ae loogo! jo emaan laye ho daro Allah se aur baat seedhi seedhi kaho, us tarah

wo tumhare aamaal ki islaah farma dega, jisne Allah aur uske Rasool Sallallahu Alaihi Wa Sallam ki ita'at ki usne badi kaamyaabi hasil ki" (Surah Ahzaab Surah no. 33 Ayat no. 70-71). (Musnad Ahmad, Sunan Abu Dawood, Sunan Tirmizi, Sunan Nasayi, Sunan Ibne Maaja, Sunan Daarmi, Sahih Sunan Abu Dawood Hadees no. 1860)

WALEEMA K MASA'IL

WALEEMA KI DAWAT KARNA SUNNAT HAI

Hazrat Anas Razi Allahu Anhu se riwayat hai k Nabi E Akram Sallallahu Alaihi Wa Sallam ne Hazrat Abdur Rahman bin Auf Razi Allahu Anhu (k kapdo par) zardi ka nishaan dekha to pucha "Ye kya hai?" Hazrat Abdur Rahman Razi Allahu Anhu ne arz kiya "Mene ek nawaat sooney (gold) k badle aurat se shadi ki hai" Aap Sallallahu Alaihi Wa Sallam ne farmaya "Allah tujhe barkat de waleema kar khawah ek bakri se hi ho". (Muttafiqun Alaih, Al loo loo wal Marjaan Hadees no. 899)

Wazahat: Nawaat ki miqdaad taqreeban teen (3) gram k barabar hai.

DAWAT E WALEEMA QUBOOL KARNA WAJIB HAI

Hazrat Jabir Razi Allahu Anhu kehte hai Rasool E Akram Sallallahu Alaihi Wa Sallam ne farmaya: "Jab tum mein se kisi ko khane ki dawat di jaye to use qubool kare, chaahey to khana khaye chaahe to na khaye". (Sahih Muslim Kitabun Nikah)

JIS DAWAT E WALEEMA MEIN AAM AADMIYO KO NA BULAYA JAYE KHAWAAS KI DAWAT KI JAYE WO BADTAREEN WALEEMA HAI

BILA UZR DAWAT E WALEEMA QUBOOL NA KARNE WALA ALLAH AUR USKE RASOOL SALLALLAHU ALAIHI WA SALLAM KA NAFARMAAN HAI

Hazrat Abu Hurairah Razi Allahu Anhu se riwayat hai k Nabi E Akram Sallallahu Alaihi Wa Sallam ne farmaya "Waleema k khano mein se sab se badtareen khana wo hai jisme aane k khuwahish-mando ko na bulaya jaye aur inkaar karne walo ko bulaya jaye aur jisne dawat qubool na ki usne gooya Allah azza wa jall aur uske Rasool Sallallahu Alaihi Wa Sallam ki nafarmaani ki". (Mukhtasar Sahih Muslim Hadees no. 827)

JIS DAWAT MEIN HARAAM KAAM (NAACH GAANA WAGAIRAH) YA HARAAM ASHYAAR (MASALAN SHARAAB WAGAIRAH) KA EHTAMAAM KIYA GAYA HO USME SHIRKAT KARNA MANA HAI

Hazrat Abdullah bin Umar Razi Allahu Anhu kehte hai Rasool Allah Sallallhu Alaihi Wa Sallam ne farmaya "Jo shaks Allah aur yaum e aakhirat par emaan rakhta hai wo aese dastarkhuwaan par na baithey jis par sharaab rakkhi gayi ho". (Musnad Ahmad, Gulail 6/7)

Hazrat Abdullah bin Umar Razi Allahu Anhu ne Hazrat Abu Ayyub Ansari Razi Allahu Anhu ko khaane ki dawat par bulaya Hazrat Abu Ayyub Ansari Razi Allahu Anhu ne ghar mein diwaar par tasweer wala pardah dekha to Hazrat Abdullah bin Umar Razi Allahu Anhu ne kaha "Aurato ne hamey (ye pardah lagaane par) majboor kar diya" Hazrat Abu Ayyub Ansari Razi Allahu Anhu farmane lage "Mujhe khadsha tha shayad ye koi doosra shaks aesa kaam karega lekin tum se ye tooqey (ummeed) na thi wallah! mein tumhara khana nahi khaunga" aur (ye keh kar khana khaye bagair) wapas palat gaye. (Sahih Bukhari Kitabun Nikah)

RIYA, TAKABBUR, FAKHAR AUR BADAAYI ZAHIR KARNE WALE LOOGO KI DAWAT MEIN SHIRKAT KARNA MANA HAI

Hazrat Abdullah bin Umar Razi Allahu Anhu kehte hai "Nabi E Akram Sallallhu Alaihi Wa Sallam ne baa'hum fakhar jatlaane walo k khane se mana farmaya hai". (Sahih Sunan Abu Dawood Hadees no. 3193)

MANGAITAR KO DEKHNE K MASA'IL

NIKAH SE QABL MANGAITAR KO DEKHNA JAYEZ HAI

Hazrat Jabir bin Abdullah Razi Allahu Anhu kehte hai Rasool E Akram Sallallahu Alaihi Wa Sallam ne farmaya "Jab tum mein se koi shaks aurat se nikah ka iradah kare to use chahiye k agar mumkin ho to aurat ko ek nazar dekh le". (Sahih Sunan Abu Dawood Hadees no. 1832)

GHAR KI ROOZ-MARRA ZINDAGI MEIN AAP SE AAP ZAHIR HONE WALE AAZAA YANI HAATH AUR CHEHREY K ALAWAH MANGAITAR K BAAQI KISI HISSEY KO DEKHNA YA DIKHANA MANA HAI

Hazrat Abu Hurairah Razi Allahu Anhu kehte hai k ek aadmi meri mojoodgi mein Nabi E Akram Sallallahu Alaihi Wa Sallam ki khidmat mein hazir hua aur Aap Sallallahu Alaihi Wa Sallam ko bataya k usne ansaar ki ek aurat se nikah kiya hai Aap Sallallahu Alaihi Wa Sallam ne farmaya "Kya tooney use dekha hai?" usne arz kiya "Nahi!" to Aap Sallallahu Alaihi Wa Sallam ne farmaya "Ja aur use dekh ansaar ki aurato mein kuch (nuks) hota hai". (Sahih Muslim Kitabun Nikah)

GAIR MAHRAM AURAT (MANGAITAR) SE TANHAAYI MEIN MULAQAAT KARNA, GUFTAGU KARNA YA PAAS BAITHNA MANA HAI

Hazrat Uqba bin Aamir Razi Allahu Anhu se riwayat hai k Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Aurato k saath tanhaayi mein mulaqaat karne se baaz raho" ek ansaar ne arz kiya "Ya Rasool Allah Sallallahu Alaihi Wa Sallam! Daiwar (ya jaith) k baare mein kya hukm hai?" Aap Sallallahu Alaihi Wa Sallam ne farmaya "wo maut hai". (Sahih Bukhari Kitabun Nikah)

Wazahat: Arbi zubaan mein "Hamu" ka lafz shohar k tamaam qareebi aazaa k liye boola jata hai, jese k shohar k haqeeqi bhai, chachazaad bhai, maamuzaad bhai wagairah.

Hazrat Uqba bin Aamir Razi Allahu Anhu se riwayat hai k Nabi E Akram Sallallahu Alaihi Wa Sallam ne farmaya "Koi mard kisi aurat k saath jama nahi hota magar unke saath teesra shaitan hota hai". (Sahih Sunan Tirmizi Hadees no. 937)

GAIR MAHRAM AURAT (MANGAITAR) SE HAATH MILAANA MANA HAI

Hazrat Ayesha Razi Allahu Anha kehti hai Rasool Allah Sallallahu Alaihi Wa Sallam ka haath mubarak kabhi kisi aurat se nahi laga albatta Aap Sallallahu Alaihi Wa Sallam zubaan se aurato se baat karte jab auratey zubaan se (qubool e islaam ka) qaul wa iqraar kar leti to Aap Sallallahu Alaihi Wa Sallam farmate "Jao mene tumse baiyat le li". (Sahih Muslim Kitabul Imaarah)

JAB AURAT BANAO SHINGAAR KARKE BE-PARDAH MARDO K SAAMNE AATI HAI TO SHAITAN K LIYE FITNA KARNA AASAAN HO JATA HAI

Hazrat Abdullah (bin Mas'ood Razi Allahu Anhu) se riwayat hai k Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Aurat (poori ki poori) satar hai jab wo

nikalti hai to shaitan use accha (haseen wa jameel) karke dikhaata hai". (Sahih Sunan Tirmizi Hadees no. 936)

NIKAH MEIN JAYEZ UMOOR

EID K MAHEENO MEIN NIKAH KARNA JAYEZ HAI

NIKAH AUR RUKHSATI ALAG ALAG KARNA JAYEZ HAI

Hazrat Ayesha Razi Allahu Anha farmati hai Nabi E Akram Sallallahu Alaihi Wa Sallam ne mere saath shawwaal k maheene mein nikah kiya aur shawwaal k maheene mein mere saath sohbat ki (yaani rukhsati hui) aur Rasool Allah Sallallahu Alaihi Wa Sallam ki Azwaaj e Mutahharaat Razi Allahu Anha mein se kaun si mujhse zayada khush naseeb thi, raavi kehte hai k Hazrat Ayesha Razi Allahu Anha pasand karti thi k unke qabeeley ki aurato ki shaadi shawwaal mein hi ho. (Mukhtasar Sahih Muslim Hadees no. 822)

BALOOGAT SE QABL BAITI KA NIKAH KARNA JAYEZ HAI

BADI UMAR K AADMI KA CHOOTI UMAR KI AURAT SE YA CHOOTI UMAR K MARD KA BADI UMAR KI AURAT SE NIKAH KARNA JAYEZ HAI

Hazrat Ayesha Razi Allahu Anha se riwayat hai k Nabi E Akram Sallallahu Alaihi Wa Sallam ne unse nikah kiya jab wo 7 baras ki thi aur sohbat ki jab wo 9 ki thi aur (rukhsati k waqt) unki gudya (doll) unke saath thi, jab Rasool E Akram Sallallahu Alaihi Wa Sallam ki wafaat hui us waqt wo 18 baras ki thi. (Sahih Muslim Kitabun Nikah)

Wazahat: Yaad Rahe Hazrat Ayesha Razi Allahu Anha se nikah k waqt Rasool E Akram Sallallahu Alaihi Wa Sallam ki umar mubarak 54 baras thi, aur jab Aapne Hazrat e Khadeeja Razi Allahu Anha se nikah kiya to aapki umar 25 saal aur Hazrat e Khadeeja Razi Allahu Anha ki umar 40 saal thi. (Ibne Hishaam jild 1 safa no. 189-190)

NIKAH MEIN MAMNOO (NA-JAYEZ) UMOOR

JIS AURAT KO NIKAH KA PAIGHAAM DIYA GAYA AUR USNE USE QUBOOL KAR LIYA HO TO USE KISI DOOSRE SHAKS KI TARAF SE NIKAH KA PAIGHAAM BHIJWAANA MANA HAI

Hazrat Abu Hurairah Razi Allahu Anhu kehte hai Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Koi shaks apne bhai ki farookht shudah cheez par apni cheez na baichey aur koi shaks aesi aurat ko nikah ka paighaam na bhejey jise kisi doosre shaks ne nikah ka paighaam bheja ho aur usne use qubool kar liya ho". (Sahih Sunan Tirmizi Hadees no. 906)

HALAT E AHRAAM MEIN NIKAH KARNA YA NIKAH KARWAANA YA NIKAH KA PAIGHAAM BHIJWAANA MANA HAI

Hazrat Usman bin Affaan Razi Allahu Anhu kehte hai Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Muhrim nikah kare na nikah karwaya jaye aur na hi nikah ka paighaam bhejey". (Mukhtasar Sahih Muslim Hadees no. 814)

NIKAH SE MUTALLIQ DUWAYE

NIKAH K BAAD ZOJAIN KO YE DUA DENI CHAHIYE

Hazrat Abu Hurairah Razi Allahu Anhu se riwayat hai k Nabi E Akram Sallallahu Alaihi Wa Sallam nikah karne wale aadmi ko in alfaaz se dua dete **"BAARAKALLAHU LAKA WA BAARIK ALAIKUMA WA JAMA'A BAINAKUMA FI KHAIR"** Tarjuma: "Allah tujhe aur tum dono ko barkat ata farmaye aur tumhare darmiyaan bhalaayi par ittefaaq paida farmaye". (Sahih Sunan abu Dawood Hadees no. 1866)

PEHLI MULAQAAT PAR SHOHAR KO BEEWI K LIYE DARJ ZAIL DUA MAANGNI CHAHIYE

Hazrat Abdullah bin Umar Razi Allahu Anhu se riwayat hai k Nabi E Akram Sallallahu Alaihi Wa Sallam ne farmaya "Jab tum mein se koi aadmi aurat se nikah kare ya gulaam khareedey to yu dua kare **"ALLAHUMMA AS'ALUKA KHAIRAHA WA KHAIRA MAA JABALTAHA ALAIHI WA AOUZUBIKA MIN SHARRIHA WA SHARRI MA JABALTAHA ALAIH"** Tarjuma "Ae Allah! mein tujhse is (aurat) ki bhalayi ka sawal karta hu aur jis tabiyat par is (aurat) ko paida kiya gaya hai uski bhalayi ka sawal karta hu aur tujhse panah maangta hu is (aurat) k sharr se aur jis tabiyat par usko paida kiya gaya hai uske sharr se". (Sahih Sunan abu Dawood Hadees no. 1892)

HAMBISTARI K AADAAB

HAMBISTARI SE QABL DARJ ZAIL DUA PADHNI MASNOON HAI

Hazrat Abdullah bin Abbas Razi Allahu Anhu se riwayat hai k Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Jab tum loogo mein se koi apni beewi k paas aane ka iraadah kare to yuh kahe **"BISMILLAHI ALLAHUMMA JANNIB'NASH SHAITAANA WA JANNI'BISSH SHAITAANA MA RAZAQTANA"** Tarjuma: "Allah k naam se ya Allah! hame shaitaan se door rakh aur us cheez se bhi shaitaan ko door rakh jo tu humey ata farmaye pas agar hambistari k doraan miya beewi ki qismat mein aulaad likhi hai to shaitaan use kabhi zarar nahi pahuncha sakega". (Mukhtasar Sahih Mulim Hadees no. 828)

GUNAH SE BACHNE KI NIYAT SE BEEWI SE SOHBAT KARNA BAA'AS E AJR WA SAWAAB HAI

Hazrat Abu Zarr Razi Allahu Anhu se riwayat hai k Sahaba E Kiraam Razi Allahu Anhum se baaz ne Nabi E Akram Sallallahu Alaihi Wa Sallam se daryaft farmaya "Ya Rasool Allah Sallallahu Alaihi Wa Sallam! jab hum mein se koi (apni beewi se hambistari kar k) shahwat poori karta hai to kya uske liye sawaab hai?" Aap Sallallahu Alaihi Wa Sallam ne farmaya "Batao, agar haraam tareeqey se shahwat poori kare to uspar gunah hoga ya nahi, unhone kaha "Hoga" Aap Sallallahu Alaihi Wa Sallam ne farmaya "Usi tarah jab wo halaal tareeqey se shahwat poori karta hai to uske liye sawaab hai". (Mukhtasar Sahih Muslim Hadees no. 545)

DOBAARA SOHBAT KARNE SE QABL WUZU KARNA MUSTAHAB HAI

Hazrat Abu Saeed Khudri Razi Allahu Anhu kehte hai Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Jab tum mein se koi apni beewi k paas sohbat karne k liye

aaye aur dobaara sohbat karna chahey, to use wuzu kar lena chahiye". (Mukhtasar Sahih Muslim Hadees no. 164)

JUMA KI RAAT SOHBAT KARNA MUSTAHAB HAI

Hazrat Aos bin Aos Razi Allahu Anhu kehte hai Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Jo shaks juma k din gusal kare aur (beewi se sohbat kar k use bhi) gusal karaaye, (juma padhne k liye) jaldi (masjid mein) aye aur khutba k shuru mein shareek ho, khateeb k qareeb baithey, khutba gaur se sune aur khamoosh baitha rahe to use (masjid mein jaane aur aane wale) har qadam k badle mein ek saal k roozey aur ek saal k qayaam k barabar sawaab milta hai". (Sahih Sunan Tirmizi Hadees no. 410)

BACCHE KO DOODH PILAANE K ARSA MEIN BEEWI SE HAMBISTARI KARNA JAYEZ HAI

Hazrat Juzaamah binte Wahab Razi Allahu Anha kehti hai mein loogo ki mojoodigi mein Rasool Allah Sallallahu Alaihi Wa Sallam ki khidmat mein hazir hui Aap Sallallahu Alaihi Wa Sallam ne farmaya "Mene iraadah kiya tha k loogo ko geela (doraan e raza'at jima karne) se mana kardu, lekin mene dekha k Roam aur Faaras (Persia) k loog geela karte hai aur unki aulaad ko koi zarar nahi pahunchta (to mene mana karne ka iraadah tark karwaya)". (Mukhtasar Sahih Muslim Hadees no. 835)

BEEWI SE DIN K WAQT HAMBISTARI KARNA JAYEZ HAI

Hazrat Abu Hurairah Razi Allahu Anhu se riwayat hai k Nabi E Akram Sallallahu Alaihi Wa Sallam ne farmaya "Aurat k liye jayez nahi k apne shohar ki mojoodgi

mein uski ijazat k bagair (nafli) rooza rakkhey". (Mukhtasar Sahih Bukhari Hadees no. 1860)

BEEWI SE AGLI YA PICHLI SIMT SE QUBL MEIN SOHBAT KARNA JAYEZ HAI

Hazrat ibne Munkadar Rahimahullah ne Hazrat Jabir Razi Allahu Anhu ko kehte hue suna hai k yahoodi kehte hai jab aadmi apni beewi ki pichli simt se jima kare to baccha bhainga paida hota hai is par ye aayat nazil hui "Tumhari auratey tumhari khaitiya hai apni khaitiyo mein jese chaaho aao (Surah Baqarah Surah no. 2 Ayat no. 223)". (Mukhtasar Sahih Muslim Hadees no. 929)

GUSL E JANBAT SE PEHLE SOONA HO TO WUZU KAR LENA MUSTAHAB HAI

Hazrat Ayesha Razi Allahu Anha farmati hai k jab Nabi E Akram Sallallahu Alaihi Wa Sallam halat e janabat mein soona chahte to apni sharmgaah dho kar namaz ki tarah wuzu farmate aur soo jaatey. (Sahih Bukhari Kitabul Gusl)

TABEE ZARURAT K TAHAT AZAL KI RUKHSAT HAI WARNA NAHI

Hazrat Akaasa Razi Allahu Anhu ki behan Hazrat Juzaamah binte Wahab Razi Allahu Anha kehti hai mein Rasool Allah Sallallahu Alaihi Wa Sallam ki khidmat mein hazir hui loog mojood they unhone azal k baare mein sawaal kiya to Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Ye (bacche ko) khufya zindah dargoor karna hai". (Mukhtasar Sahih Muslim Hadees no. 835)

Hazrat Abu Saeed Khudri Razi Allahu Anhu kehte hai Rasool Allah Sallallahu Alaihi Wa Sallam k saamne azal ka zikr kiya gaya to Aap Sallallahu Alaihi Wa Sallam ne farmaya "Loog aesa kyu karte hai?" Aap Sallallahu Alaihi Wa Sallam ne ye nahi farmaya "Loog aesa na kare". (Sahih Muslim Kitabun Nikah)

Wazahat: Beewi se sohbat karte hue anzaal (mani nikalne) se pehle alag ho jaana azal kehlaata hai.

DORAAN E HAIZ YA DORAAN E NIFAAS SOHBAT KARNA MANA HAI

Hazrat Abu Hurairah Razi Allahu Anhu se riwayat hai k Nabi E Akram Sallallahu Alaihi Wa Sallam ne farmaya "Jo shaks haiza se sohbat kare ya aurat ki dubr mein jima kare ya najoomi k paas aaye usne Muhammad Sallallahu Alaihi Wa Sallam par nazil kardah taleemaat ka inkaar kiya". (Sahih Sunan Tirmizi Hadees no. 116)

HAIZ YA NIFAAS KHATAM HONE K BAAD LEKIN GUSAL KARNE SE PEHLE SOHBAT KARNA MANA HAI

Hazrat Abdullah bin Umar Razi Allahu Anhu se riwayat hai k Nabi E Akram Sallallahu Alaihi Wa Sallam ne farmaya "(Haiz ya nifaas wali aurat k) khoon ka rang jab surkh ho to (jima karne ka kaffaarah) ek dinaar sona (gold) hai aur agar khoon ka rang zard ho (yaani khoon aana ruk chuka ho lekin abhi gusl na kiya ho) to (jima karne ka kaffaarah) nisf dinaar sona (gold) hai". (Sahih Sunan Tirmizi Hadees no. 118)

Wazahat: Ek dinaar ka wazan chaar gram hota hai yaani chaar gram sona (gold), nisf yaani 2 gram sona (gold).

BEEWI SE DUBR (PAAKHANEY WALI JAGAH) MEIN SOHBAT KARNA MANA HAI

Hazrat Abu Hurairah Razi Allahu Anhu kehte hai Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Jo shaks apni beewi k paas aye aur uski dubr (paakhaney wali jagah) mein sohbat kare wo mal'oon hai". (Mishkaatul Masabeeh Hadees no. 3193)

Hazrat Abdullah bin Abbas Razi Allahu Anhu kehte hai Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Allah ta'ala us aadmi ki taraf nazar e rahmat nahi farmaata jo (apni shahwat poori karne k liye) mard k paas aye ya aurat k saath dubr (paakhaney wali jagah) mein sohbat kare". (Sahih Sunan Tirmizi Hadees no. 930)

SHOHAR BEEWI KO HAMBISTARI K LIYE BULAYE TO BEEWI KO SHARI UZR K BAGAIR INKAAR NAHI KARNA CHAHIYE

Hazrat Abu Hurairah Razi Allahu Anhu se riwayat hai k Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Us zaat ki qasam jiske haath mein meri jaan hai jab koi shaks apni beewi ko apne bistar par bulaye aur beewi inkaar kare to wo zaat jo aasmaano mein hai naraaz rehti hai hatta k uska shohar us'se raazi ho jaye". (Sahih Muslim Kitabun Nikah)

GUSL E JANABAT KA MASNOON TAREEQA DARJ E ZAIL HAI

Hazrat Ayesha Razi Allahu Anha se riwayat hai k jab Rasool Allah Sallallahu Alaihi Wa Sallam gusl e janabat farmate to pehle apne dono haatho ko dhootey phir daaye (right) haath se baaye (left) haath par paani daal kar sharmgaah dhootey phir wuzu farmate jis tarah namaz k liye wuzu farmate uske baad haatho ki ungliyo se sar k baalo ki jadoo ko paani se tar karte teen lap paani sar mein daalte aur phir saare badan par paani bahaate (aakhir mein ek dafa) phir dono paao dhootey. (Sahih Muslim Kitabul Haiz)

NIKAH SAANI K MASA'IL

BAIK WAQT ZAYADAH SE ZAYADAH CHAAR BEEWIYA RAKHNE KI IJAZAT HAI

CHAAR BEEWIYO KI IJAZAT ADAL K SAATH MASHROOT HAI, ADL KARNA KISI WAJAH SE MUMKIN NA HO TO PHIR SIRF EK BEEWI RAKHNE KI IJAZAT HAI

"Aur agar tum yateemo k saath be-insaafi karne se darte ho to jo aurate tumko pasand aaye unme se do do, teen teen ya chaar chaar se nikah karo lekin agar tumhe andeesha ho k unke saath adal na kar sakogey to phir ek hi beewi karo ya un loondiyo par qana'at karo jo tumhare qabzey mein aati hai ye zayada qareeb hai is baat k k tum na-insaafi na karo". (Surah Nisa Surah no. 4 Ayat no. 3)

KUWARI AURAT K SAATH DOOSRA NIKAH KIYA HO TO USKE SAATH MUSALSAL SAAT DIN RAAT REHNE KI IJAZAT HAI USKE BAAD DONO KI MUSAAVI BAARI MUQARRAR KARNI CHAHIYE

BAIWAH AURAT SE DOOSRA NIKAH KIYA HO TO USKE PAAS MUSALSAL TEEN DIN RAAT REHNE KI IJAZAT HAI USKE BAAD DONO KI MUSAAVI BAARI MUQARRAR KARNI CHAHIYE

Hazrat Anas Razi Allahu Anhu farmate hai sunnat ye hai k jab aadmi baiwah se nikah karne k baad (uski mojoodgi mein) kuwari se nikah kare to kuwari k paas musalsal saat din-raat rehne aur phir baari muqarrar kare aur jab kuwari k hote hue doosra nikah baiwah se kare to uske paas musalsal teen din-raat qayaam kare aur phir baari muqarrar kare. (Sahih Bukhari Kitabun Nikah)

APNI SOOKAN KO JALAANE K LIYE KOI AESI BAAT KEHNA JO KHILAAF E HAQEEQAT HO JAYEZ NAHI

Hazrat Asma binte Abi Bakr Razi Allahu Anha se riwayat hai k ek aurat Rasool Allah Sallallahu Alaihi Wa Sallam ki khidmat mein hazir hui aur arz kiya "Meri ek sookan hai agar mein uska dil jalaane k liye jhoot moot kahu k mere khawind ne mujhe fala fala chezey di hai to kya mujh par gunah hoga?" Aap Sallallahu Alaihi Wa Sallam ne irshad farmaya "Jo shaks aesi cheezey milne ka daawa kare jo darr haqeeqat use nahi mili wo jhoot ka libaas oudhne wala hai". (Sahih Bukhari Kitabun Nikah)

AGAR EK BEEWI BAAHAMI IFHAAM WA TAFHEEM KI KHATIR AZ KHUD APNA KOI HAQQ SHOHAR KO MAAF KARNA CHAHEY TO KAR SAKTI HAI

Hazrat Ayesha Razi Allahu Anha se riwayat hai k Hazrat Soodah binte Zaama Razi Allahu Anha ne apni baari ka din Hazrat Ayesha Razi Allahu Anha ko hiba kar diya tha chunanchey Nabi E Akram Sallallahu Alaihi Wa Sallam hazrat Ayesha Razi Allahu Anha k paas Hazrat Ayesha Razi Allahu Anha aur Hazrat Soodah Razi Allahu Anha dono ki baari ka din qayaam farmaate. (Sahih Bukhari Kitabun Nikah)

MUSAVIYAANA HUQOOQ WALE MUAMALEY MEIN KISI EK BEEWI K HAQQ MEIN FAISLA KARNA MUSHKIL HO TO TAMAAM BEEWIYO KI RAZAMANDI SE BA-ZARIYA QURA FAISLA KARNA CHAHIYE

Hazrat Ayesha Razi Allahu Anha se riwayat hai k Nabi E Akram Sallallahu Alaihi Wa Sallam jab safar ka iraadah farmate to apni beewiyo k darmiyaan (kisi ek ko saath le jaane k liye) qura daalte. (Sahih Bukhari Kitabun Nikah)

KISI EK BEEWI K SAATH ZAYADA MUHABBAT HONA QABIL E MAZAMMAT NAHI JAB TAK TAMAAM BEEWIYO K BAAQI HUQOOQ (MASALAN REHNA SEHNA, KHANA, PEHAN'NA, KHARCH DENA, MUQARRARAH BAARI PAR QAYAAM KARNA WAGAIRAH) MUSAVIYAANA TAREEQEY SE ADA KARTE RAHE

Hazrat Umar Razi Allahu Anhu se riwayat hai k wo (apni baiti aur Ummul Momineen) Hazrat Hafsa Razi Allahu Anha k paas aaye aur farmaya "Ae meri baiti! is khatoon (yaani Hazrat Ayesha Razi Allahu Anha) k baare mein bhool mein na rehna jise apne husn wa jamaal aur Rasool E Akram Sallallahu Alaihi Wa Sallam ki muhabbat par fakhar hai". (Sahih Bukhari Kitabun Nikah)

NIKAH SAANI K LIYE PEHLI BEEWI SE IJAZAT LENA SUNNAT SE SABIT NAHI.

HARAAM RISHTEY

HARAAM RISHTEY DO TARAH K HAI (1) MUSTAQIL HARAAM RISHTEY, (2) AARZI HARAAM RISHTEY

MUSTAQIL HARAAM RISHTEY

MUSTAQIL HARAAM RISHTO K ASBAAB TEEN HAI (1) NASB (KHOONI TALLUQ), (2) MUSAHIRAT (SUSRAALI TALLUQ), (3) RAZA'AT (DOODH PILANA)

NASBI (KHOONI TALLUQ K BAA'AS) HARAAM HONE WALE RISHTEY SAAT HAI, MUSAHIRAT (SHADI K BAA'AS) HARAAM HONE WALE RISHTEY BHI SAAT HAI

Hazrat Abdullah bin Abbas Razi Allahu Anhu farmate hai nasb ki wajah se saat rishtey haraam hai aur sahar (susraal) ki wajah se bhi saat rishtey haraam hai phir

Aap Sallallahu Alaihi Wa Sallam ne ye aayat tilawat farmayi "Haraam ki gayi tum par maayen....aakhir tak". (Sahih Bukhari Kitabun Nikah)

MAA (BASHAMOOL DAADI WA NAANI SAGI HO YA SOTELI) BAITI (BASHAMOOL POOTI WA NAWASI) BEHAN (SAGI HO YA SOTELI) PHOOPI (SAGI HO YA SOTELI) KHALA (SAGI HO YA SOTELI) BHATIJI (SAGI HO YA SOTELI) BHANJI (SAGI HO YA SOTELI) SE NIKAH KARNA HARAAM HAI

BAAP, DADA AUR NANA KI MANKOOHA, BEEWI KI MAAN, DAADI AUR NAANI, MADKHOOLA BEEWI KI PEHLE SHOHAR SE BAITO, HAQEEQI BAITO, POOTEY AUR NAWASEY KI BEEWI SE NIKAH HARAAM HAI

DOODH PILANE WALI AURAT (RAZA'I MAAN) AUR USKI BAITI (RAZA'I BEHAN) (BASHAMOOL RAZA'I BEHAN KI BAITI) SE NIKAH HARAAM HAI

"Haram ki gayi tum per tumhari maayen aur tumhari ladkiya tumhari behne tumhari phoopiya aur tumhari khalaaye aur bhai ki ladkiya aur behan ki ladkiya aur tumhari woh maayen jinhone tumhe doodh pilaya ho aur tumhari doodh sharik behney aur tumhari saas aur tumhari woh parwarish kerdah ladkiya jo tumhari godd mein hain tumhari unn aurto se jin se tum dakhool ker chukay ho haan agar tumne unse jamaa na kiya ho to tum oer koi gunah nahi aur tumhare salbi sagey beton ki biwiya aur tumhara do behno ka jama kerna haan jo guzar chuka so guzar chuka yaqeenan Allah Ta'ala bakshne wala meharban hai." (Surah Nisa Surah no. 4 Ayat no. 23)

DOODH PILANE SE WESE HI HARAAM RISHTEY QAYEM HO JAATE HAI JESE WILADAT SE QAYEM HOTE HAI LIHAZA JO RISHTEY WILADAT K BAAD HARAAM HAI WAHI RISHTEY RAZA'I K BAAD BHI HARAAM HAI

Hazrat Ayesha Razi Allahu Anha kehti hai k Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Jo rishta wiladat se haraam hota hai wahi raza'at (doodh pilane) se haraam hota hai". (Mukhtasar Sahih Muslim Hadees no. 874)

Wazahat: Makhzoorah hadees shareef ki roshni mein darj e zail rishte haraam hai. 1. Raza'i maa, 2. Raza'i baiti, 3. Raza'i behan. 4. Raza'i phoopi, 5. Raza'i bhatiji, 6. Raza'i bhanji.

KAM AZ KAM PAANCH MARTABA PISTAAN CHOOSNE SE RAZA'AT SABIT HOTI HAI, US SE KAM HO TO RAZA'AT SAABIT NAHI HOTI

Hazrat Ayesha Razi Allahu Anha farmati hai quran majeed mein (hurmat raza'at se pehle) das baar (pistaan) choosne ka hukm nazil hua (jo baad mein mansookh ho gaya) phir paanch martaba choosne ka hukm nazil hua (iski qara'at mansookh ho gayi lekin hukm baaqi hai). (Sahih Muslim Kitabur Razaa)

Hazrat Ayesha Razi Allahu Anha se riwayat hai k Nabi E Akram Sallallahu Alaihi Wa Sallam ne farmaya "Ek baar do baar doodh choosne se hurmat sabit nahi hoti". (Sahih Sunan Tirmizi Hadees no. 919)

Wazahat: Yaad rahe k baccha pistaan muh mein lekar choosta aur pistaan se muh hata kar waqfa karna ek martaba shumaar hota hai is tarah waqfey waqfey se paanch martaba doodh peene se hurmat sabit hogi, ek martaba peene se hurmat sabit nahi hoti.

DO SAAL KI UMAR TAK DOODH PEENE SE HURMAT RAZA'AT SABIT HOTI HAI USKE BAAD NAHI

Hazrat Ummey Salma Razi Allahu Anha kehti hai Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Jab tak baccha itna doodh na peeye jo aanto ko bhar de raza'at sabit nahi hoti usi tarah jab tak baccha doodh chudaane se pehle pehle doodh na piye raza'at sabit nahi hoti". (Sahih Sunan Ibne Maja Hadees no. 921)

Wazahat: Raza'at se sirf doodh peene wale aadmi par nikah haraam hota hai doodh peene wale ka bhai doodh pilane wali ya uski maa ya uski baiti se nikah kar sakta hai, isi tarah doodh peene wale ki behan doodh pilane wali aurat k khandaan ya uske baap ya uske baite se nikah kar sakti hai.

AARZI HARAAM RISHTEY

BEEWI KI HAQEEQI (YA SOTELI) BEHAN KO EK NIKAH MEIN JAMA KARNA MANA HAI

Hazrat Zahaak bin Fairooz Dailmi Rahimahullah apne baap se bayan karte hai k unka baap Nabi E Akram Sallallahu Alaihi Wa Sallam ki khidmat mein hazir hua aur arz kiya "Ya Rasool Allah Sallallahu Alaihi Wa Sallam! mein islam laya hu aur mere nikah mein do behne hai" Aap Sallallahu Alaihi Wa Sallam ne irshad farmaya "Dono mein se ek jo chahte ho pasand karlo aur doosri ko talaaq de do". (Sahih Sunan Abu Dawood Hadees no. 1587)

Wazahat: Behan ki wafaat ya talaaq k baad doosri behan se nikah karna jayez hai.

BEEWI AUR USKI PHOOPI YA KHALA KO EK NIKAH MEIN JAMA KARNA MANA HAI

Hazrat Jabir Razi Allahu Anhu kehte hai k "Rasool Allah Sallallahu Alaihi Wa Sallam ne aurat ki phoopi aur khala ko ek nikah mein jama karne se mana farmaya hai". (Sahih Bukhari Kitabun Nikah)

Wazahat: Bhateeji ya bhanji ki wafaat ya talaaq k baad uski phoopi ya khala se nikah karna jayez hai.

MANKOOHA AURAT SE NIKAH KARNA HARAAM HAI

Wazahat: 1. "Aur wo auratey bhi tum par haraam hai jo kisi doosre k nikah mein ho magar wo jo tumhari milkiyat mein aa jaye Allah ta'ala ne ye ahkaam tum par farz kar diye hai jiski paabandi karna tum par lazim hai mazkoora aurato k alawa jitni bhi aurate hai unhe apne amwaal (yaani mehar) k zariye hasil karna tumhare liye halaal kar diya gaya hai ba-shart k nikah mein unko mehfooz kar, na ye k aazaad shahoot rani karne lago". (Surah Nisa Surah no. 4 Ayat no. 24)

2. Mankooha aurat ko talaaq ho jaye to iddat guzaarne k baad us'se nikah jayez hai.

IDDAT K DORAAN MUTALLAQA YA BAIWAH SE NIKAH KARNA HARAAM HAI

Wazahat: 1. "Aur tum mein se jo loog mar jaye unke piche agar unki beewiya zinda ho to wo apne aapko 4 maah 10 din rookey rakkhey phir jab unki iddat poori ho jaye to apni zaat k muamaley mein maaroof tareeqey se jo kare tum par uska koi gunah nahi Allah tum sab k aamaal se bakhabar hai". (Surah Baqarah Surah no. 2 Ayat no. 234)

2. Iddat guzaarne k baad mutallaqa ya baiwah se nikah jayez hai.

TEEN TALAAQEY JUDA JUDA MAJLISO MEIN DENE K BAAD APNI MUTALLAQA BEEWI SE RUJU AUR DOBARA NIKAH KARNA HARAAM HAI

Wazahat: 1. "Jab tum apni aurato ko talaaq de khuko aur wo apni iddat poori kar le to phir wo unhe apne (pichle) khawindo se nikah karne se na rooko jab wo maaroof tareeqey se baa'hum munakihat par raazi ho tumhe naseehat ki jaati hai k aesi harkat hargiz na karna agar tum Allah aur rooz e aakhir par emaan rakhte ho, tumhare liye shaista aur pakeeza tareeqa yahi hai k us'se baaz raho Allah jaanta hai tum nahi jaante". (Surah Baqarah Surah no. 2 Ayat no. 232)

2. Mutallaqa khatoon kisi doosre aadmi se halala nahi sahih nikah karley aur wo aadmi az khud use talaaq de de ya mar jaye to phir mutallaqa khatoon iddat k baad dobara apne pehle shohar se nikah kar sakti hai.

PAAK-DAAMAN MARD YA AURAT KA ZANIYA YA ZAANI MARD SE NIKAH HARAAM HAI

Wazahat: 1. “Badkaar auratey badkaar mardo k liye hai aur badkaar mard badkaar aurato k liye hai”. (Surah Noor Surah no. 24 Ayat no. 26)

2. Zaniya aurat ya zaani mard tayeb ho jaye to us se paak-daaman mard ya paak-daaman aurat ka nikah jayez hai.

3. zaniya aurat ko tayeb hone k baad iddat guzaane ka intezaar karna zaroori hai.

MOMIN MARD YA AURAT KA MUSHRIK AURAT YA MARD SE NIKAH KARNA HARAAM HAI

Wazahat: 1. "Tum mushrik aurato se hargiz nikah na karna jab tak wo emaan na le aye ek momin loondi mushrik aurat se behtar hai agarchey tumhe bahut pasand ho aur apni aurato k nikah mushrik mardo se kabhi na karna jab tak wo emaan na le aye ek momin gulaam, musrik mard se behtar hai agarchey wo tumhe bahut

pasand ho ye loog tumhe aag ki taraf bulaate hai aur Allah ta'ala apne azan se tumko jannat aur magfirat ki taraf bulaata hai Allah ta'ala apne ahkaam wazey taur par loogo k saamne baya karta hai toqey hai k wo sabaq hasil karenge aur naseehat qubool karenge". (Surah Baqarah Surah no. 2 Ayat no. 221)

2. Mushrik aurat ya mard tayeb ho jaye to unka baahami nikah karna jayez ho jayega

MUH BOOLE BAITEY SE DAA'IMI YA AARZI HURMAT SABIT NAHI HOTI

Wazahat: 1. "Phir jab Zaid Razi Allahu Anhu us se (yaani Zainab Razi Allahu Anha se) apni hajat poori kar chuka to humne us (mutallaqa khatoon) ka nikah tumse kr diya takey momino par apne muh boole baito ki beewiyo k muamaley mein koi tangi na rahe jabke wo unse apni ijazat poori kar chuke ho aur Allah ka hukm to poora hona hi tha". (Surah Ahzaab Surah no. 33 Ayat no. 37)

NIKAH K MUTAFARRIQ MASA'IL

AMAL QAUM E LOUT KARNE YA KARWANE WALE DONO KO QATAL KARNE YA SANGSAAR KARNE KA HUKM HAI

Hazrat Abdullah bin Abbas Razi Allahu Anhu se riwayat hai k Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Jis shaks ko amal qaum e lout mein mubtala pao use aur amal qaum e lout karne aur karwaane wale dono ko qatal kardo". (Sahih Sunan Ibne Maja Hadees no. 2075)

Hazrat Abu Hurairah Razi Allahu Anhu Nabi E Akram Sallallahu Alaihi Wa Sallam se amal qaum e lout mein mubtala shaks k baare mein riwayat karte hai k faa'al aur maf'ool dono ko sangsaar kardo (yaani) sabko sangsaar kardo. (Sahih Sunan Ibne Maja Hadees no. 2076)

Wazahat: Qaum e lout mein mard aurat se faida na utha kar mard mard se faida uthaya karte they.

MIYA BEEWI KA BAA'HAMI TALLUQ (NIKAH) MAUT SE KHATAM NAHI HOTA

NAIK MARD AUR NAIK AURAT JANNAT MEIN BHI EK DOOSRE K MIYA BEEWI HONGE

Hazrat Ayesha Razi Allahu Anha se riwayat hai k Rasool Allah Sallallahu Alaihi Wa Sallam ne (Hazrat Ayesha Razi Allahu Anha se) farmaya "Kya tum is baat par raazi nahi k tum dunya aur aakhirat (dono jagah) meri beewi raho?" Hazrat Ayesha Razi Allahu Anha ne arz kiya "Kyu nahi!" Aap Sallallahu Alaihi Wa Sallam ne irshad farmaya "Tum dunya aur aakhirat mein meri beewi ho". (Mustadrak E Haakim, Silsila Ahadees E Saheeya Hadees no. 1142)

ZAANI AUR ZAANIYA K HAN PAIDA HONE WALI AULAAD MAA BAAP K GUNAH SE BARI-UZ-ZIMMA HAI

Hazrat Ayesha Razi Allahu Anha se riwayat hai k Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Zina k nateejey mein paida hone wali aulaad par apne maa baap k gunaho ka koi wabaal nahi". (Mustadrak E Haakim, Sahih Jamey Sageer Hadees no. 5282)

BEEWI KO WALIDAYN KI MULAQAAT YA KHIDMAT SE ROOKNA MANA HAI

Hazrat Asma Razi Allahu Anha se riwayat hai k meri mushrika maa quraish aur Nabi Sallallahu Alaihi Wa Sallam k darmiyaan sulah (yaani sulah hudaibiyah) k zamaney mein (madeena) aayi uska baap (yaani mera naana) bhi saath tha mene Rasool Allah Sallallahu Alaihi Wa Sallam se pucha "Meri maa ayi hai aur use islam

se sakht nafrat hai (uske saath kya salook karu?) Aap Sallallahu Alaihi Wa Sallam ne irshad farmaya "Apni maa se sila rehmi karo". (Sahih Bukhari Kitabul Abad)

JAANTEY BOOJHTEY APNI WALDIYAT HAQEEQI BAAP KI BAJAAYE KISI DOOSRE KI TARAF MANSOOB KARNE WALE PAR JANNAT HARAAM HAI

Hazrat Saab bin Abi Waqaas Razi Allahu Anhu kehte hai mene Nabi E Akram Sallallahu Alaihi Wa Sallam ko farmate hue suna hai "Jisne jaantey boojhtey apni nisbat apne baap k alawah kisi doosre ki taraf ki us par jannat haraam hai". (Mukhtasar Sahih Bukhari Hadees no. 2157)

HASB NASB PAR FAKHAR KARNA YA TAA'AN KARNA DONO MANA HAI

Hazrat Salman Razi Allahu Anhu kehte hai Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Teen baatey jahiliyat ki hai:

1. Hasb par farkhar karna

2. (Apne ya kisi doosre k) nasb par taa'an karna

3. (Mayyat par) nooha karna." (Tabraani, Sahih Jamey Sageer Hadees no. 3050)

APNI BEEWI, BAITI, BEHAN YA BAHU WAGAIRAH KO KISI GAIR MAHRAM K SAATH QABIL E AETRAAZ HALAT MEIN DEKH KAR QATAL KARNA MANA HAI

Hazrat Abu Hurairah Razi Allahu Anhu kehte hai Hazrat Saad bin Ubadah Razi Allahu Anhu ne arz kiya "Ya Rasool Allah Sallallahu Alaihi Wa Sallam! agar mein apni beewi ko kisi gair mard k saath (na-jayez halat mein) dekhu to kya us waqt tak use kuch na kahu jab tak chaar gawah na lau, Aap Sallallahu Alaihi Wa Sallam ne irshad farmaya "Han" Hazrat Saad Razi Allahu Anhu kehne lage "hargiz nahi, us zaat ki qasam jisne aapko haqq k saath bheja hai mein to gawah laane se pehle hi

use fauran qatal kar dunga" Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Loogo! suno tumhara sardaar kya keh raha hai wo (yaani Saad Razi Allahu Anhu) waqey gairat-mand hai lekin mein us'se zayada gairat-mand hu aur Allah mujhse zayada gairat-mand hai (yaani qatal karna jayez nahi balkey us'se mazeed fitna fasaad badhega lihaza qatal na karo)". (Sahih Muslim Kitabul La'aan)

BEEWI K KIRDAAR PAR BILA WAJAH SHAK KARNA MANA HAI

Hazrat Abu Hurairah Razi Allahu Anhu se riwayat hai k ek daihaati Nabi E Akram Sallallahu Alaihi Wa Sallam ki khidmat mein hazir hua aur arz kiya "Ya Rasool Allah Sallallahu Alaihi Wa Sallam! meri beewi ne kaaley rang ka baccha jana hai jis'se mene inkaar kar diya, Nabi E Akram Sallallahu Alaihi Wa Sallam ne us daihaati se daryaft kiya "kya tumhare paas ounth hai?" daihati ne arz kiya "han! Nabi E Akram Sallallahu Alaihi Wa Sallam ne daryaft kiya "uska rang kya hai?" daihati ne arz kiya "surkh" Nabi E Akram Sallallahu Alaihi Wa Sallam ne daryaft kiya "kya unme koi khaaksatri bhi hai?" daihati ne arz kiya "han!" Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "wo kaha se aa gaya?" daihati ne arz kiya "shayad ounth ki uper wali nasal mein se koi ounth kaaley rang wala ho (yaani tumhara inkaar durust nahi)". (Sahih Muslim Kitabul Laa'an)

ZINA K NATEEJEY MEIN PAIDA HONE WALA BACCHA BAAP KI WIRASAT NAHI PAATA NA BAAP BACCHEY KI WIRASAT PATA HAI

Hazrat Umar bin Shuyeb apne baap se aur wo apne dada Razi Allahu Anhu se riwayat karte hai k Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "jisne loondi ya aazaad se zina kiya aur us'se baccha hua to ye (baap) us bacchey ka waris na hoga na hi baccha baap ka waris banega". (Sahih Sunan Ibne Maja Hadees no. 2217)

KUWAREY ZAANI AUR ZAANIYA KI SAZA 100 KOODEY AUR EK SAAL KI JILA WATNI HAI JAB K SHADI SHUDA ZAANI AUR ZAANIYA KI SAZA 100 KOODEY AUR PATTHARO SE SANGSAAR KARNA HAI

Hazrat Ubada bin Saamit Razi Allahu Anhu se riwayat hai k Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Loogo! mujhse masa'il seekh lo, loogo! mujhse masa'il seekh lo Allah ta'ala ne aurato k liye raah nikaal di hai kuwara mard kuwari aurat se zina kare to uske liye 100 koodey aur ek saal tak jila watni ki saza hai aur agar shadi shuda mard shadi shuda aurat se zina kare to unke liye 100 koodey aur sangsaar karne ki saza hai". (Sahih Muslim Kitabul Laa'an)

Wazahat: 1. Surah Nisa mein Allah ta'ala ne zaaniya ki saza ye muqarrar farmayi thi k use maut tak ghar mein qaid kar diya jaye aur saath irshad farmaya tha k us hukm par us waqt tak amal karo jab tak Allah ta'ala unke liye koi doosri raah nahi nikaalta (Surah Nisa Surah no. 4 Ayat no. 15) Hadees shareef mein Allah ta'ala k isi irshad e mubarak ki taraf isharah hai k ab Allah ta'ala ne aurato k baare mein ye raah nikaali hai yaani ye hukm nazil farmaya hai.

2. Shadi shuda zaani aur zaaniya ki saza ka inhasaar adalat par hai wo chahey to dono sazaye de sakti hai koodey bhi aur sangsaar karna bhi chahey to sirf ek hi saza ko kaafi samjhey yaani sangsaar karna. (Wallahu Aalam bis Sawaab)

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